Mrs. H. B. Arnold

MORMON
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CHRISTIAN WATCHMAN.

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Religious Miscellany.

CHRISTIANITY INVINCIBLE.

[From Wayland's Discourses.]

In preaching Christ crucified, we do not mean to decline, in behalf of our syetem, the most searching investigation.

1. It is, I suppose, to be taken for granted, that if the facts recorded in the New Testament respecting the life, death, resurrection and ascension of Jesus Christ can be proved, then Jesus Christ was, without question, a messenger from Heaven, whatever he revealed is true, and whatever he commanded is obligatory upon the conscience; and also, that, if what is recorded concerning the Apostles be proved, then, whatever they have delivered is both true and obligatory upon the conscience.

2. There also is such a science as the science of evidence. By this I mean, that there are certain laws by which we may distinguish what is proved from what is not proved. That which, in accordance with these laws, is proved, is matter of knowledge, and we may rely upon it with the same assurance as we rely upon our knowledge acquired in any other manner. That which, according to these laws, is not proved, may be false, or doubtful, or in various degrees probable, but it can never be any thing more than mere matter of opinion. It cannot be *believed*. It cannot enter into the material of our knowledge.

Now we do verily believe, that the facts recorded in the evangelical history, are susceptible of being fully proved, according to the laws of the science of evidence. We are willing to submit these facts to the most rigid and scientific scrutiny, and to abide the issue. They have been from the beginning abundantly attacked, and every attack has been triumphantly repelled. They have been a hundred times and in a hundred ways proved, and the proofs have never been invalidated. Nay, we go further, and add, that they never will be invalidated, without undermining the foundations on which all history rests, and by which all our knowledge both of the past and the absent is substantiated.

Now, these facts being thus established, and we believing them to be true, we also believe that Jesus Christ and his apostles were inspired by God to reveal to us his will, and, therefore, we rely upon whatever they taught us as ultimate truth in morals.

Again. There is such a science as the science of interpretation. That is, when a sentence is correctly written in any language, there are laws by which it is possible for one who understands that language, to ascertain, with certainty, the meaning which the writer intended to convey. Were it not for the existence of such a science, statutes would be nugatory, treaties a mockery, and all the records of the past as valueless to us as the scrawling of a maniac.

Again; we suppose that, when God speaks to men, he speaks as men speak, and subjects his communications to the ordinary laws of the science of interpretation. And, therefore, we believe that that sense of the Scriptures which is settled by these laws, is the true sense, and that it conveys the very idea which God intended to convey to us and to all men. Having thus ascertained this sense, we pretend not to go any farther. We use our reason in deciding whether or not a document be from God, and in deciding upon the meaning of what it contains. This is the true field for the exercise of human reason. Having thus ascertained what God has revealed, our only remaining duties are faith and obedience.

Now, we do believe that the New Testament does declare, and that explicitly, and not by inference, the identical truths which are comprised under the terms, Christ crucified. We supposed them not only to be revealed in so many words, but to be interwoven with every other revealed doctrine. We perceive the whole system of revealed religion tinctured with the idea of an expiatory sacrifice for sin, and incapable of being sustained without it. We also suppose it to be revealed, that the whole of the Mosaic economy was merely a series of rites instituted to teach, by symbols, this grand truth, which the New Testament teaches by language. Such is our belief; and we are willing to submit it to the decisions of fair, honest, rigid, searching, thorough-going criticism, and, as we said before, we are willing to abide the issue. Entertaining these views, and supposing them to be sustained by such authority, it may well be supposed that we feel obliged to preach Christ crucified; whatever objections drawn from the preconceived notions of men, are urged to the contrary notwithstanding.

HALL, FOSTER AND CHALMERS.

[From the American Quarterly Observer for July.]

Another excellency in Hall's style, is his general freedom from pomp and stateliness. We say *general* freedom, for there are some exceptions in his earlier productions. We shall not stop to point them out. They are faults which very commonly belong to writers of warmth and merit in their greener years. The man who is always sober and accurate at thirty, will inevitably be dull and frosty at fifty. Hall's temperament was peculiarly ardent—his soul was intensely charged with passion. To this are to be attributed both his faults and excellencies as a writer. Feeling was the moving force, and when strongly excited he was borne beyond the bounds of strict truth and propriety. But ordinarily the intensity of his emotions vivified and exalted his intellectual powers, producing strength without extravagance of conception and language. There are no inflations, no bombast, no laying out for effect in the mere choice and adjustment of words. There is no mannerism, no uniform and measured movement. The style is varied and easy, though he himself often loathed and abhorred it for its stiffness. It is at once polished and plain, (classical and intelligible,) majestic and simple. There is no ambitious straining for something lofty and astounding. While he wrote with effort, there is no *appearance* of effort. He used the lamp without leaving any smell of the oil. When he ranged the highest, it seemed an easy and spontaneous soaring. With Foster it is the reverse: there is an appearance of effort, whether there was in reality or not, and the effort seems to have been expended very considerably upon the language. Sentences so complicated, and filled with words so singularly used, could not have been formed without design and exertion. Foster's style then stands in contrast with Hall's. Whilst Hall is plain, simple, natural, Foster is involved and obscure. There is great strength, compactness, originality, and often beauty. But as he toiled in forming his periods, we have to toil in understanding them. The idea is far beneath; we have to knit the brow and labor for it, with this consolation however in the end, of finding that it was worth laboring for. Hall gives us new and rich thoughts without exacting of us the toil of an inquisition. Foster's style is so constructed, that the language takes our attention. Words are used in such novel combinations, that we stop to look and perhaps to admire the ingenuity and mastery of the man. Hall's style is so constructed, that we do not think of it—we hardly see it—it is like a transparent medium—we look right through it, the vision terminating upon the idea.

Another writer somewhat kindred to Foster, and standing in contrast with Hall, is Chalmers. His pages reveal pomp and stateliness in their perfection. What Hall commonly does, Chalmers rarely ever does—that is, say a thing with simplicity. There is brought in a cumbersome mass of words, and were not his ideas great and strong, they would be broken down and buried under the ponderous verbiage which is thrown about them. With Hall words are so adroitly used, that they seem as wings to his ideas. With Chalmers they often seem a weight and oppression. His ideas are ascendant not by the help, but in spite of his language. Hall always seems to be making progress. He is logical, has a plan, and seems to move forward step by step to its accomplishment. Chalmers lingers, repeats, amplifies. His sermons generally contain but one or two ideas apiece, and yet they are full of instruction and of vivid conception. The structure is massive, the movement grand and gigantic. Around the one focus his mind ranges, and accumulates and concentrates upon it, light and heat from the whole field of vision and feeling. Though he riots in his resources and throws in the riches of his intellect and fancy with such heaped profusion, yet there seems to be nothing we can spare—all is made to bear with directness and intensity upon the announced design. There is a resemblance in the two writers in this respect; they both have an object which they keep prominently in sight. The difference is, that Hall places the mark at the end, and moves *towards* it. Chalmers places it in the middle, and moves *round* it.

There is a great deal of writing which has no aim nor order, nor consecutiveness. It is pretty and pleasing, sometimes powerful. But the author has no logic in his mind; of course, he transfers none to his pages. The object is to make sentences, not a discourse. The whole energy of the man's soul is exhausted upon sentences. They sparkle with bright imagery; they thrill by felicitous expression; they touch the heart by strokes of pathos—but there is no bond of union, no common bearing upon a useful result, no studied adjustment to a practical issue. Those who write sentences instead of pieces, most generally write extravagantly. The extravagance is not occasional, but a current—for in the anxiety to have every sentence tell, every sentence is overwrought. Writers of this description would unquestionably find advantages in studying the pages of Hall. Indeed, all who have marked excesses, deforming prominences, on the otherwise beautiful aspect of their style, would reap benefit and correction from docile attention to the chaste productions of our author. Hall differs, we think, in respect to influence, from almost all other writers of eminence. We can say of him what can be said of few others, that he is a safe object of study and admiration, and it is on account of the even, unambitious, and yet manly attributes of his style. Where there are palpable faults in a writer, combined with strokes of great power and beauty, there is always hazard in a pleased and prolonged contact with his pages. There will be imitation; and it generally happens that what is deformed and vicious is reflected most luminously in the copy. If you read Johnson with frequency and admiration, you will sook find yourself on stilts. If you imbue your soul with Addison, beautiful and faultless as he is, you will be likely to move prettily, but with a wearisome tameness. If you hang over the pages of Chalmers with delight and wonder, you will be found, perhaps, stringing together, with ayes and ends, enormous and laboring paragraphs; or, it may be, to use a very homely figure, puffing off bladders of nonsense. Many have prostrated their literary reputation by foolishly seizing upon and appropriating the vitiosities of some admired and stately genius. It is good advice which one gives—"Let the strippling beware how he meddles with Saul's armor. Let him remember that Hercules must carry his own club, and Jupiter launch his own thunders, and let him be sure that he has attained to six cubits and a span, before he ventures to make the staff of his spear of a weaver's beam." Hall may be handled without any hazard of the deforming contagion. It was a propitious Providence which procured such pages for such a time. We are an extravagant generation. Hall stands up in mildness, elegance and purity, to sober and restrain us. Let his voice be heard, his elegance be felt. Let the mind be imbued with his matured and polished productions, and benefit unmixed with injury, will be the result. He will refine and strengthen by his masculine and chastened beauty. He will hurt no one by constraining to a ludicrous and degrading imitation.

It was our intention, in this review, to have presented analyses of some of the most celebrated productions of Mr. Hall, accompanied with extracts as specimens of his style. But it would be inexcusable to occupy space in addition, for the accomplishment of this design.

DO YOU EVER LOOK IN THE GLASS?

I take it for granted that the reply would be, Yes: and why do you do this? To see, I suppose, that your appearance is clean and neat; this is all very well in its way, and when it proceeds no farther. But did you ever think how easily, by observing with attention the actions of others, you could make, so to speak, their conduct serve as a glass in which you might perceive the excellence or impropriety of your own? Perhaps you feel no curiosity about the matter; then I can truly pity you, and hope you will soon be convinced of the necessity of possessing the most accurate information on the subject. The plan I have suggested may seem, at first, rather singular; but just think a little, and you will see that it is quite practicable. For instance, you see two of your school-fellows or acquaintances amusing themselves in some way or other; at first, all goes on well; but after sometime they begin to quarrel: "You sha'nt have it your way, I will have it mine!" one of them will say; then the other will become angry, and reply in a similar manner; till, at last, both giving way to bad passion, they forget every thing but its present gratification. Or, suppose some little girl is told by her mother to assist her in needlework, or any think else she particularly wants done, and the little girl refuses, or pretends to acquiesce; but, as soon as her mother leaves the room for a moment, she slips slily out of the house to go and play. Or, perhaps some little boy may have had an apple, an orange, or other nice thing given him, and, instead of sharing it with a brother or sister, he prefers eating it greedily himself. Or, it may be a little boy or girl has behaved ill at the house of God, and been regardless of the instructions so kindly given by parents or friends. Now, I have no doubt you have sometimes witnessed conduct of these kinds, and it is possible you may again see it; if so, allow yourself to reflect seriously upon it, and endeavour to find out whether *you* are ever guilty of such behaviour; if you deal justly with yourself, you will soon be able to decide, and, having arrived at the truth, act accordingly. Those of my readers who attend a school, or are acquainted with many young persons of their own age, will have frequent opportunities of thus examining and judging themselves. Here it will perhaps be necessary to give you a word of caution, always remember, while observing others, you do it for your own improvement, not that you may censure them; whenever you see conduct in another which you cannot approve, be ready to make all suitable allowance; be more disposed to hope kindly, then to condemn, believing, as you may very justly, that were all the circumstances of the case known to you, and were you acquainted with the motives which influenced the parties, you might probably have come to a more favourable conclusion; admitting, too, that faults committed by those who have less knowledge, and fewer advantages, than yourself, might be regarded with leniency, yet the same fault, committed by you, would be perfectly inexcusable.

You must never exercise clemency when judging yourself; here, knowing, as you do, or may, the reasons of your conduct, you must use strictness, if not severity, and be more anxious to ascertain the truth, than to excuse yourself for the commission of an impropriety.

If determined with diligence and constancy to adopt this rule, you will soon become sensible of your own improvement; your judgment will attain strength, your temper will be gentle and affectionate; and you will, in general, display that consistency of conduct without which the greatest character loses half its virtue. Would you attain to great elevation of charactar, aim at great things; though you cannot reach perfection, you may accomplish much, and recollect, for your encouragement, that the greatest conquest you can achieve is that which you obtain over yourself, and that "greater is he that ruleth his spirit than he that ruleth a city."

Above all things, examine yourself by the Bible; with most of its precepts, narratives, and characters, my readers are very familiar. How many illustrious models of excellence are here displayed to us, not for our admiration merely, but also that we may imitate them. It is here we may best learn what we really are, and it is of the greatest consequence that we should set ourselves right on this subject. Seek, then, this most valuable knowledge; and in the pursuit may you have the happiness of obtaining the blessing of Him whose favour is life, and whose loving kindness is better than life.

HOWARD THE PHILANTHROPIST.

Mr Abbott's allusion to Howard is inimitably beautiful:

"You have all heard of Howard the philanhropist. When he was thirty or forty years of age, there where, every where in Europe, jails and dungeons filled with wretched prisoners, some of whom were guilty and some innocent. They were crowded together in small, cold, damp rooms.—Their food was scanty and bad,—dreadful diseases broke out among them; and when this was the case, they were, in a vast multitude of cases, left to suffer and to die in unmitigated agony. Very few knew their condition, and there were none to pity or relieve them, until Howard undertook the task. He left his home in England and went forth, encountering every difficulty and every discouragement, until he had explored thoroughly this mass of misery and brought it to public view, and had done every thing he could to mitigate its severity.

"This was extraordinary enough, and it attracted universal attention. All Europe was surprised that a man should devote years of life to a most arduous and hazardous labor, thus exposing himself to the most loathsome influences and to the worst diseases, without any prospect of remuneration, and all for the sole purpose of relieving the sufferings of *criminals*,—of men whom the world had cast off as unfit for human society. It was, I acknowledge, extraordinary; but what would have been the sensation produced, if Howard could not have gained admission to these scenes, so effectually to accomplish his object without becoming *himself a prisoner*, and thus sharing for a time the fate of those whom he was endeavoring to save? Suppose he should consent to this. Imagine him approaching for this purpose some dreary prison. He passes its dismal threshhold, and the bolts and bars of the gloomiest dungeon are turned upon him. He lays aside the comfortable dress of the citizen for the many-colored garb of confinement and disgrace. Holds out his arm for the manacles, and lies down at night upon his bed of straw, and lingers away months, or perhaps years of wretchedness, for no other purpose than *that he may know fully what wretchedness is.*—He thus looks misery in the face, and takes it by the hand, and he emerges at last from his cell, emaciated by disease, worn out by the gloom of perpetual night,—and his heart sickened by the atmosphere of sin and shame. Suppose he had done this, how strongly could he, after it, sympathize with the sufferings of a prisoner and how cordially and with what confidence can the inmates of these abodes come to him with their story of wo.

"Now, we have such a Saviour as this is. He has been among us. He has himself experienced every kind of trial and suffering which we have to endure. So that if we choose him for our friend, we may come to him on every occasion, sure of finding not only sympathy to feel for us, but *power* to relieve us. No matter what may be the source of our trial, whether greater or small: if it is great enough to interest *us*, it is great enough to interest *him* for us. Perhaps some young child who reads this, has been pained to the heart by the unkindness of some one in whom he had reposed all his confidence. The action which showed this neglect of unkindness was so trifling, that perhaps the little sufferer feels that no one can sympathise with him in apparently so small a cause of sorrow. But Jesus Christ was once as young a child as you, he too doubtless had companions and friends, and if he did not experience unkindness and ingratitude at their hands, childhood was the only time of his life in which he was free from these injuries. He, doubtless, knows them full well, and there is one thing in which the sympathy of our Saviour differs from that of every other friend—he judges not from the *magnitude of the cause* or sorrow, but from the *real effect* of that cause upon the heart which suffers it. If a child is agitated by a trifling cause, he looks at the greatness of the agitation and suffering,—not at the insignificance of the cause. But it is not so with men—they judge from external circumstances.

"In all the greater trials of life—I mean those which come from greater and more permanent causes—we may confidently expect sympathy and fellow-feeling if we come to the Saviour. Does poverty threaten you? He knows what poverty is better than you,—for years he knew not where to lay his head. Do you suffer from the unkind treatment of others? He has tried this in the extreme, and can fully sympathise with you. Do you weep over the grave of a beloved friend?—Jesus wept from this cause long before you. In fact, he went about the world not only to *do good*, but to *taste of sufferings*, that he might know, with all the vividness of experience, exactly what suffering, in all its variety, is."

CONVERSION OF A CATHOLIC.

We think our readers will be pleased and edified by the following narrative, which we translate from the *Archives du Christianisme*, of the 11th of last January. The editor of the Archives gives it as an extract from a letter, and vouches for its truth.—*Standard.*

Mr. Editor—I have thought that the following narrative might be interesting to the readers of the Archives, a recent testimony of the faithfulness of God towards an inquiring soul, and of his power to save, however unworthy the instrument which he may deign to employ.

On ascension-day, (1831,) upon coming out of church, I was accosted by a shabby looking person, who, with an earnest, but humble and timid air, asked me if I could procure him a Bible. I acknowledge, to my shame, that after casting on him a look of indifference, I said, pointing to Mr, M., "Look, fellow that gentleman; he will sell you one." He thanked me and departed. In the course of the day, Mr. M. said to me: "I saw the man whom you directed to me; he was not content with one Bible; he wanted three; I hesitated to give them, because he had not money to pay for them; at last I yielded to his importunity, but if I may judge from his exterior, I much fear that my Bibles are lost."

O, what a rash judgment we had formed! M——, (this is the man's name,) had at first intended to take but one Bible; but on seeing a great number at Mr, M.'s, he thought of his relations and friends. To carry to them the Book of God;—this idea filled him with joy, and if he could have been permitted, he would have taken many more than three of them and for an end very different from that for which we suspected him.

Poor M——, a Catholic and a lace maker, hastened away with his Bibles. Some time had elapsed and I had entirely forgotten him, when Mr. M., more faithful than I in the service of his Master, said to me; "Do you know that M—— walks well, and that I believe him to be converted?" How! replied I, that man to whom you gave the Bibles some time ago? "The same; I kept sight of him, and visited him; and now he proclaims the Gospel to a multitude of Catholics, who meet at his house after their meals." At these words I felt a painful stricture around my heart. Wretch! I said to myself, the Lord had a soul which he would save in thy church, and foreseeing thy unfaithfulness, he caused Mr. M. to come one hundred and fifty leagues, to do this work. I received a most impressive lesson. I prayed Mr. M. to bring this man to me. He came. To describe the feelings of his soul, which lighted up his features, and spoke in his gestures, is for me impossible. His soul was filled with the "first love." I could not for a moment doubt the reality of his conversion. I took notice that many passages of his New-Testament were *underlined*. He told me that during eight days, he had been at first deeply distressed, and afterwards filled with unspeakable joy. He pressed me with great earnestness to visit him, adding that I might conduct a meeting of Catholics at his house. He received with joy the promise that I would comply with his request.

His house was filled with hearers, who appeared to listen very attentively. M——, above all, was remarked for the eagerness of his attention to the word. I hope that the meeting was blessed; the Lord was with us. After meeting, as it was dark, M—— would bear me company. As we were all walking, I overheard him fetch a deep sigh. "What ails you?" said I to him—"Ah! sir, I wish to ask a great favor of you, but I dare not. I have a brother in Paris; I wish he were informed what has happened to me, and that he were exhorted to follow me in the way of salvation. "Be easy, M——, I shall write to him." "Well, sir I thank you; but I have one thing more to request of you. I have a sister and a brother-in-law two leagues from this; they know not Jesus, for some days I have felt anxious to go and see them, but I am so ignorant—if you could—if you could"—"I will go with you, M——." "Ah sir, it is God who has put it into your heart; let us go very soon; when will you come?" "We shall go to-morrow, after the afternoon service." I left M——, who departed full of joy.

Next day, after the afternoon service, we set out. On our way, I said to him: "You believe then, M——, that your sins are pardoned?" "O yes, certainly." "But what did you do to obtain this forgiveness? I said: Lord, I am a great sinner: but, behold all my sins,—I lay them at the foot of the cross,—give me in exchange thy blood and thy righteousness!" "Dear brother," said I, seizing his hand, "God has taken you at your word, the exchange is made, and you are blessed. But had you any religious thoughts before your conversion?" "Yes; but especially after hearing your sermon on Ascension day, I was affected, and desired to get possession of a Bible. Before that time I was a devoted Catholic; I went to mass, to confession, and at processions, I carried the cross. But I have exchanged that heavy cross of iron for the true cross, which I carry in my heart; and O how light it is!"

Being arrived at the cottage, which formed the termination of our walk, we entered. I had before me M——, his sister, and his brother-in-saw; these two latter standing stock still, and directing their looks alternately from M—— to me and from me to M——, seemed astonished at the sight of their brother, whose whole air announced a man who had some great news to communicate. He already had his New Testament in his hand, and appeared to wait with anxiety for me to commence the conversation. Seeing that I did not do it, he began himself, and wisdom flowed from the mouth of this babe in faith. He spoke for more than half an hour with a force, a truth, and even an eloquence, which charmed his little auditory. I was deeply affected. We prayed, and I retired to sleep in a neighboring country house. Next morning, I rejoined M—— at the house of his relations. They had not gone to bed until the night was far advanced; the sister was convinced of the truth of her brother's words; the astonished husband said nothing, but with his head depressed made signs of assent. We spoke again, and after having prayed, we took our leave and were departing, when the sister called her brother back, and said to him privately: "Brother, thou tellest the truth; but if I do as thou hast done, I must not go any more to confession, and if I should die, who will bury me?—the curate would not do it." "Oh!" replied M——, smiling, "let the dead bury their dead; follow Jesus, look to the salvation of thy soul, and for the rest, the good Lord will provide."

As we were returning to the towu, I read to M——, some pages of Milner. On hearing the confession of the martyrs of the fifth century, he cried out in a transport of joy: "That is admirable! my brethren and sisters fifteen hundred years ago, believed as I do, and experienced what I experience." M——, told me a multitude of intetesting circumstances, and I discovered that he possessed remarkable powers. I have left the church where he resides, but he perseveres; he holds meetings; he is unwearied in his efforts; his wife, his son and many others have been either converted, or become well disposed, through his instrumentality.

THE COLD TRUTH.

Some forty or fifty years ago perhaps, a certain clergyman who was a widower, married the widow of a deceased clergyman of another denomination. She was a woman highly esteemed for her correct apprehensions of truth, and her cincere and consistent piety. She had not accompanied her new companion in his public and social worship a long time, before she became pensive and unsocial. This awakened the solicitude of her companion. He insisted on knowing the cause. At length, with trembling hesitancy, she observed, "Sir your preaching would starve all the Christians in the world." "Starve all the Christians in the world! (replied the astonished preacher,)—why, do I not speak the truth?" "Yes," replied the lady, "and so you would, were you to stand in the desk all day, and say my name was Mary: but, Sir, there is something besides the letter of the gospel." The result was, a serious course of conviction and evident conversion on the part of the clergyman, after which this lady sat and heard with great delight.—*Ch. Secretary.*

If you wish to be happy, look to your thoughts before they come to desires; and entertain no thoughts which may blush in words.

For the Watchman.

SLAVE COMPENSATION.

Mr. Editor,—Permit me to ask if "compensation" to the slave-holder, *must* be given, whether he, who has "kept back the hire of his laborers" for one, two, three generations, is the *only* man to be compensated? Has he not reaped profit enough already from the slaves to afford to let *them*, at least, go free as *paupers?* When the oppressor will pay the *unpaid* wages of his laborers, I will consent to his receiving some *relief*, if necessary; but I can never call it "*compensation.*" The letter from London,* entirely overlooks the necessities of the emancipated slave, who would be a *pauper* in the worst sense, and I do think that, as *Christians*, we are bound to tell the slave-holder the *whole* truth, that he may see and feel his guilt, and repent of it before God. It is not true that the growing poverty of the South, arises from the want of sufficient earnings by the slaves, or from the expense of their support; for it arises out of luxury and idleness.

I wish you would be so kind as to direct the eyes of your readers to the 25th verse of Gen. ix, and the 6th verse of Gen. x, and show them that Cush, Mizraim and Phut were to be *three* of the five *masters*, Shem and Japheth being the other two, and tell the people where Canaan, and where "his *brethren*" settled. Yours, C. P. G.

[It was not our intention, in any thing that we have said, to recognize *the right in equity* of the slave holder to be compensated for giving freedom to his slaves. We have suggested the plan of purchasing their freedom as the most expedient and expeditious course of accomplishing their emancipation. In considering this subject, there are difficulties to be surmounted, and the great question to be solved is, What is the best way of doing this? We must have regard to constitutional provisions, although these may not be, in the strict sense, morally obligatory. We must view the whole country as participating in the guilt of slavery, and the whole people ought to be willing to make a mighty effort to do all that can be done, *in unity and with good feeling*, to release ourselves from the burden, which threatens our national tranquillity.

In saying that the slave-holder has no right in equity, we do not mean to say that he has no legal or constitutional right. This he certainly has; nor can it be taken from him, on the acknowledged principles of human governments, without a reasonable consideration.—*Ed. Watch.*]

*See Watchman, July 4.

Religious Intelligence.

HOME MISSIONS.

Extracts of letters received by the Secretary of the Baptist Home Mission Society.

Frankfort, (Ky.) 27th June, 1834.

Br. Going,—In the region between this and Louisville, there has been a radical change in the aspect of things within the last four weeks. At Shelbyville, a meeting was held, which continued fifteen days, and 108 were added to that church. A few days after this, at Bethel Church, five miles distant, about the same number were added. At Burk's Branch, in the same vicinity, 24 have been added. From the churches south and west of Shelbyville, I have not heard;—they must have received large accessions.

At Lawrenceburg, twelve miles from this, we held a meeting twelve days, from which I have just returned:—there 94 obtained hope in Christ, and were constituted into a church after baptism. They have prospects of strong accessions. And now while I am writing, saints, (I doubt not) are rejoicing, and sinners, in crowds are weeping. I can give no adequate description of this revival. In the last four weeks, I suppose, I have seen three hundred persons rejoicing in hope. Bro. Jno. S. Wilson, who was the highly honored instrument in the Shelby revival, writes that a good work has begun in Louisville, where he resides. Bro. George Waller, who was absent on a tour during the meetings above named, has returned to his churches in Shelby, and from one he writes on the 25th inst.,—"For baptism we have received 23, and restored 1, mostly males, and appearances are flattering. You may tell my friends, that I have no doubt of the Lord's being in this thing—convictions are deep and pungent, trust in Jesus free of self confidence. If I may be presumed a judge of experimental religion, it is here in all its evangelical features."

You will be gratified to learn, that the preachers whose labours are now so signally blessed, in this astonishing revival, are the ardent friends of Missions. Home Missions will yet go well in Kentucky. Can you not send Bro. Bennett again to Kentucky? He has done much good here, but much remains for him yet to do.

Most sincerely yours, S. M. Noel.

[The following letter is from a Minister, lately a Missionary of the American Baptist Home Missionary Society, whose church asked farther assistance for the last year, but have assumed his support for the future.]

Dear Brother Going,—On coming to this place, two years since, I found it sunk to the lowest ebb: it had been languishing for nine years. The impression of my mind, however, was that here the Lord had a people; and inspired with hope that the Lord would add others to them, I engaged with them for one year. During that time, I found my impression was from the Lord, He bringing in his outcasts and those ready to perish. Being thus encouraged, I engaged to continue the second year; nor has my labour been in vain in the Lord. During those two years there have been added to our little Zion twenty-three persons, nineteen by baptism, and again we are about to enter the sacred stream. I am surrounded by affectionate, devoted, and beloved brethren; they struggle hard to maintain the Gospel among them. When I receive their subscriptions, it is with painful feelings, knowing they strain every nerve; but what can I do? I have spent the last dollar I brought into this country with me;—had I not have been able to minister to my own necessity, in part, I must have halted ere now.

I will submit to the brethren the circumstances exactly as they are: I have received, during the past year, including cash, produce, &c. not exceeding 250 dollars, out of which I have 40 to pay for rent, myself, wife, and five children to keep, in addition to the expense of a horse, which is absolutely necessary, as my labors extend for near twenty miles from my residence, I now supply nine stations, and were it possible for me to attend, there are as many more doors opened.

Yours in the Gospel,

Arch. C. Sangster.

Canterbury, Orange Co., June 21, 834.

Granger County, East Tennessee, June 27th, 1834.

Dear Bro. Going,—This you see is dated in the Eastern division of our state, and I particularly write you at this time, for the purpose of informing you that the state of things in this section is as flattering as could be expected, so far as regards effort among the Baptists. The churches in this part of the state, as you have already been apprized, have participated richly of the divine blessing for two years past, and the heavenly shower is not yet over. The Buffalo church, within a mile and a half of the house from which I write these lines, received, as appears from their minutes for 1832, by experience and baptism, 125—total 213, and is a member of the Nolachucky Baptist Association, which association has more than doubled in two years, and is six years old. The following is extracted from the minutes for 1832, sec. 5th:—"In answer to the request from Warrensburgh, asking the association to devise some plan to assist young men of piety and promising gifts among us in obtaining, if not a liberal, a useful education, referred to churches in our union to signify their wishes on the subject to our next association." The following from the minutes for 1833, will show the request renewed by another church, and is as follows:—"In answer to the request from Mill Spring, in connexion with the reference from last year's minutes, we consider that the association have no control of the measure; yet we recommend to the friends of religion to fall upon some plan whereby they may be enabled to assist young men of piety and promising gifts in obtaining an useful education." Bible and Temperance Societies, and the like, are encouraged here. The Convention for our denomination in this state, I think, will meet with much encouragement after a while in East Tennessee; and the spirit of education is now up, and should be attended to. In short, there are brethren in this part of our state, who have for years advocated the cause of effort, and they are now, it seems, willing to see what can be done. It is believed that 100, or upwards, of churches can be found in this end of the state, which will, by proper management, meet in convention for education purposes, and that those churches will averege 100 communicants. Some five or six young men are now in seminaries, under Presbyterian influence, receiving education upon their own means, or others, and it is believed that between fifty and 100 could now be obtained, if the Baptists had an Institution to which they could be sent, most of whom must remain in ignorance if something is not speedily done for them. *Shall the brethren be sustained or shall they not?* I most earnestly desire an interest in your prayers.

I remain yours, in Christian love,

Peter S. Gayle.

RELIGIOUS STATE OF NEUFCHATEL.

[Abridged from the Correspondent of the N. Y. Observer.]

Bolbec, (Lower Seine) March 20th, 1834.

The canton of Neufchatel has belonged, for a century, to the King of Prussia, who inherits it as a fief. The governor of the country is sent from Berlin, and the Neufchatelians pay, every year, a considerable tax ro the German monarch. The inhabitants of this small Swiss canton, however, [from 35,000 to 40,000 in number,] retain their ancient laws and customs, which have undergone little change in tho last three hundred years. The King of Prussia has not introduced into Neufchatel the forms of a monarchical government; he allows the inhabitants to hold political meetings and to regulate their internal affairs in their own way. The Prussian governor presides in the council of state, but has no right to take part in the discussions of the legislative body. The canton of Neufchatel is also confederated with the other Helvetic cantons. It may seem strange that the same country should be under a monarchy and at the same time a member of a republican confederation. You would not probably receive into your Union an American State governed by a foreign prince; but this anomaly has long existed in Switzerland; people here are accustomed to it, and notwithstanding recent protests, Neufchatel continues to be at the same time, a fief of the King of Prussia, and one of the twenty-two republican cantons of Switzerland.

On the recurrence of the great religious movement in the canton of Vaud, which excited a deep sensation both in the church and out of the church, the canton of Neufchatel, contiguous to the Vaudois frontiers, at once felt its influence. A distinguished literary professor, at Neufchatel, was converted to the gospel of Christ, and announced openly to his pupils the great truths of salvation. This produced as much astonishment among the inhabitants as if an entirely new doctrine had been announced to them. I visited Neufchatel in 1825, at the commencement of this revival, and I recollect that this professor was generally regarded as an *enthusiast* and a fool, and that he excited pity rather than anger. But soon the professor had assembled around him some faithful souls. Two or three pastors were led to serious reflection on the fundamental doctrines of the gospel, and declared their faith in Christ crucified, and several students of theology at Neufchatel, ranged themselves under the same banner.

The religious movement in this canton, as usual, excited opposition; but the enemies of the Gospel did not exhibit so much rage as in the canton of Vaud, owing to several causes; first, the revival was less extensive in its prevalence than among the Vaudois; in the second place the Prussian government standing aloof from the petty local passions which agitated the Council of State of the Canton of Vaud, refused to adopt any measure of persecution against the new converts, thus exhibiting to the world the remarkable example of an absolute monarch more tolerant than a republican government; and finally, it should be observed that the orthodox doctrines had been preserved in the canton of Neufchatel, during the long storms of the French revolution and the reign of French philosophy, in a greater degree of purity than in some other Protestant districts. It was indeed but a cold and inactive orthodoxy among most of the pastors; but the resemblance of the doctrines preached in the pulpits to those of the converted ministers was undeniable, and this inspired the members of the national church with sentiments of toleration.

The truth has spread more and more in the Canton of Neufchatel, for some years past. Converts are now to be found in almost all the small towns and villages; and many pastors preach faithfully the whole counsel of God. One circumstance favorable to the formation of sound religious character in the young candidates for the ministry is, that most of them pass some time at Berlin, to finish their education. In that city they find the celebrated and excellent professor *Neander*, to whom they become strongly attached; and moulded, by the grace of God, under the direction of this pious teacher, they carry back to their country a living faith with profound theological knowledge. Dissent has made little progress in this canton. Converted souls generally remain in the National church; and this is easily explained, for they can there hear the great truths of the Gospel. The canton contains but three congregations of dissenters, comprising not more than one hundred and fifty persons. At Neufchatel, the capitol of the canton, Christians have almost all rallied around a very distinguished pastor, M. Dupasquier, a sincere and pious servant of Christ, and an eloquent preacher.

It is rare that a religious revival is not accompanied by some excesses of fanaticism. Persons carried away by an ardent imagination, know not how to confine themselves within the limits of the Gospel, and of sound reason; they leap over the immense interval which separates infidelity from fanaticism, and the want of faith from the vagaries of superstition. The canton of Neufchatel has not been exempted from deplorable errors.

About the middle of February a company of Christians on leaving the place where the dissenters assembled, were insulted by a mob who evidently were seeking only a pretext to begin a serious quarrel. But the Christians replied with great meekness to these unworthy provocations, and the influence of the magistrates suppressed the disorder. The following days much was

said of a plot contrived at a tavern, (the place usually resorted to for such purposes by the enemies of the gospel,) to put an end to religious meetings both of members of the established church and of dissenters. The pastor who presided at the religious meetings at Neufchatel, thought it prudent to suspend them; and the dissenters, on invitation of the government, promised not to meet in public, as was their custom, on Sunday evening, the 16th of February. But all these wise precautions were useless; these turbulent men wished to make a noise and excite a commotion against Christians, at any rate; and accordingly, on Sunday morning, a mob collected before the dwelling of a dissenter, and increasing in number every moment, at length set up the cry, "*Down with the Momiers! down with the Momiers!*" This name is given in Switzerland, to Christians. Stones were thrown against the house; and one of the doors was burst open. The magistrates attempted in vain to calm the effervescence of the mob, and it was not till the government gave the command to beat the drums and collect the national guard that order was restored. At this signal the mob fled, and we have no sanguinary act to deplore.

But what is deplorable is, that the magistrates of Neufchatel, to prevent the recurrence of scenes of disorder, have formally *prohibited all religious evening meetings*, either in private houses or elsewhere. Thus a few noisy infidels may prevent Christians from assembling and edifying one another by their prayers, reading the Bible and pious conversation. Surely, if the sacred right of religious liberty is to be permanently subjected to the tyranny of a few noisy men, the canton of Neufchatel is more despotically governed than Rome or Constantinople! Happily this prohibition of religious meetings is only *provisional*. The magistrates of Neufchatel are, in general, animated with good feeling towards Christians; they wish only to take the necessary time to lead the people to just notions of the religious rights of their fellow citizens. It is hoped that this irritation will gradually subside, and that the affairs of this canton will resume their usual course.

RELIGIOUS STATE OF FRANCE.

[Copied from a Letter of the Correspondent of the New York Observer.]

Bolbec, (Lower Seine) May 16th, 1834.

Evangelical Society of France—Plan of a Seminary of Evangelists—Society of Evangelical Missions among the Heathen.

The Evangelical Society, which has existed but one year, has exceeded all the hopes of the friends of the gospel. In this short time, it has become established upon a solid basis, has received donations to a considerable amount, and contributed in several parts of the country to the advancement of the kingdom of Christ.

The report, which was read by Mr. Audebez, contained several interesting facts. At Strasbourg, the capital of Alsace, a pious evangelist, Mr. Major, collected a flock of more than 400 hearers, and the place of meeting becoming too small, he succeeded in obtaining from members of his congregation the extraordinary sum of 30,000 or 40,000 francs to build a church. Well may the friends of truth rejoice to see the pure word of God preached at Strasbourg with so much success! Strasbourg has been till now infested with the doctrines of German rationalism; the lectures of professors, sermons, religious publications, were all deeply stamped with these deplorable errors. And now here is a faithful servant of Christ, preaching salvation by faith, insisting on the necessity of regeneration, and in the course of a few months, gathering around his pulpit four hundred hearers! A church is soon to be erected, by the subscriptions of Christians, in this city, where the breath of false philosophy seemed to have dried up to the very roots, every germ of true piety! Ah! let us not doubt that this is a work of God, who designs that the good seed shall spring up by the side of tares, the antidote by the side of the poison.

The Evangelical Society has employed several other laborers at Troyes, St. Quentin and elsewhere. Besides three evangelists placed under its direction, it supports five colporteurs and three school-masters. Thus, the Society acts at once on France in several ways. To places where the people are ready to hear the Word of God, it sends evangelists; in other places where the way must be prepared for preaching, it sends colporteurs, who go from house to house in the name of the Lord; finally where a desire is manifested to give a religious education to children, it establishes school-masters.

It is a little singular that the Evangelical Society held its meeting in the very room where the St. Simonians announced, two years ago, their impious doctrines. The Taitbout hall, (so it is called) became infamous throughout France by the preaching of St. Simonism; here the orators of this sect proclaimed to the people a new religion; here they promised to gather around themselves all sects and all classes of citizens; here they arrogantly affirmed that Christianity was dead, and that the Gospel would henceforth cease to be preached. And yet, a few days only have elapsed, and all these whimsies of infidelity have disappeared! the glory of the St. Simonians has vanished like a dream; the bubble has burst; the Gospel, that very Gospel whose funeral oration they had pronounced, has risen,—a beautiful fabric—on the ruins of the senseless theories of materialism; and Taitbout hall echoes with the name of Him whom its late impious occupants wished to dethrone!

When we reflect on this change, effected in so short a time, we cannot help recognizing the finger of God, and blessing him for his wonderful dispensations.

In France, for half a century, the intellect has been chiefly cultivated; many schools have been opened; knowledge has been diffused among all classes of the nation, but the principles of morality have not been inculcated. The result is, that the people become more corrupt and depraved, the more they are enlightened. Schools aiming merely to adorn the mind, and not occupied with the culture of the heart, only furnish food for pride; learning, instead of being a means of amending the morals, becomes the means of demoralization. France has come to that point that the most enlightened citizens furnish examples of the most scandalous vices.

The Seminary for Evangelists.

This important subject was not discussed in general meeting, because it ought to be maturely examined in all its aspects, before being brought forward, officially, to the Christian community of France. As the work is extremely important and difficult in several respects, it cannot be reflected on with too much care, nor too carefully weighed in order that it may at last be carried into effect with firmness and perseverance. But though not discussed in public meeting, the plan has been conversed upon at special meetings. A number of pious pastors of the departments feel the necessity of having Evangelists for the principal points in the country, and perceive that to have such men, there is hardly any other way but to form an establishment expressly devoted to this object. Now and then, no doubt, an Evangelist might be found already prepared to send as a missionary. But such cases are rare. If it is indispensable to instruct young men for the work of foreign missions before sending them among idolaters, much more should young men destined to evangelize France, receive an education appropriate to this end. I hope soon to have the pleasure to apprise you that this institution has gone into operation. When the plan shall have been maturely considered in all its different aspects, we shall go forward, however small our present resources, being well persuaded that God will protect us, and that our Christian friends of the United States and of England will sustain us by their fraternal and powerful operation.

Society of Evangelical Missions.

The Society of Evangelical Missions among the heathen assembled on Thursday, April 17. The meeting excited, as in preceding years, a lively and deep interest. It was matter of regret that the venerable Admiral Ver Huell, President of the Society was absent. This eminent and faithful servant of Christ, who deserves a place in the history of the Christian church by the side of Lord Teignmouth, Admiral Gambier and Wilberforce, was prevented from occupying his seat on the platform by reasons which he could not control. But he wrote an excellent letter which was read to the meeting, and he quadrupled his subscription, an honorable example, and worthy of being followed by Christians who give much perhaps, but not according to their means.

The annual report was read by the pious Director of the House of Missions, Mr. Grandpierre. Our French missionaries, in South Africa, and the interior of the colony of the Cape of Good Hope, begin to reap some fruits of their Christian efforts. They have four stations in which the word of God is regularly preached. The wife of a missionary has opened a school, and the two first scholars enrolled were the son and daughter of the king of the country. God evidently blesses this attempt to extend his kingdom among the unhappy children of Africa. Too long have Christian nations carried into the country of the descendants of Ham, the most frightful vices; too long have they excited the tribes to wage war and devour one another in order to furnish slaves to ferocious and cruel masters. The Christian world must repair, as far as possible, these cruel injuries; we must carry the light of the gospel where we have carried desolation and death. In this work of expiation we are happy to unite with our brethren of England and North America.

THE BIBLE IN PRUSSIA.

From the Seventeenth Report of the Central Prussian Bible Society.

Our receipts during the last year amounted to Rd. 7969,16,8; and our expenditure to Rd. 7694, 14,4; leaving a balance in hand of Rd. 375.2.4.

Within the same period, we have distributed 7,602 Bibles, and 371 New Testaments; making the total of issues for nineteen years, since the establishment of our Society, 128,405 Bibles, and 88,167 New Testaments.

According to the reports hitherto received from our Auxiliaries (for some are still wanting,) they have put into circulation, during last year, 18,020 Bibles, and 9004 Testaments; making the total of their distributions, as far as can at present be ascertained, 198,421 Bibles, and 186,885 Testaments.

From the above it will appear that there have been circulated more than 630,000 copies of the Sacred Scriptures by the Central Prussian Bible Society and its Auxiliaries.

Christian Watchman.

BOSTON, JULY 25, 1834.

THE MORAL POWER OF ONE MAN.

Life of the Rev. Rowland Hill, A. M. by the Rev. Edwin Sidney, A. M. Published at New York, by D. Appleton & Co. 12mo. pp. 412.

Seldom have we been more forcibly impressed with the great and salutary influence which a single individual may exert over society than we have felt when attending to the character of this man, a sketch of whose labors we find in this volume. He is a remarkable instance of what may be done by a feeble man, who has a deep sense of moral obligation, and who feels his entire and absolute dependence on divine grace. When was Paul stronger, than when he humbly acknowledged, "by the grace of God, I am what I am; and his grace which was bestowed upon me was not in vain, but I laboured more abundantly." And again, "I can do all things through Christ strengthening me." Neither Paul nor Rowland Hill were Antinomians; for while they had a deep conviction that without Christ they could do nothing, the fact led them to a most simple and entire dependence on the energies of the Holy Spirit, the aids of whom they constantly expected in the persevering discharge of their duty, because his word declares that he "meets him that rejoices, and works righteousness,—those that remember him in his ways." Rowland Hill understood this subject, and he moved forward with an impulse, which gathered strength from the faith which works by love. It is well to study intensely the leading traits to be discovered in such men as Paul, and Luther, and Whitefield, and Edwards, and Fuller, and Rowland Hill. We shall find in them an ardour and a disinterestedness of effort, which caused them to forget themselves and every selfish interest, in the noble labour to do something for the honour of God and the salvation of the world. The great Sheridan used to say of this celebrated preacher, "I go to hear Rowland Hill because his ideas come red-hot from the heart." He lived to a good old age, being at his decease in April, 1833, in his 88th year. He came to his grave as a shock of corn fully ripe in its season. The place of his birth was Hawkstone, Eng. His father was a baronet of wealth, and from him he inherited a valuable competency.

Rowland Hill was the subject of religious impressions at a very early age. His brother Richard, considerably older than himself, and a Christian previously to Rowland's conversion, with their oldest sister, appear to have been the happy instruments of encouraging the serious awakenings of their younger brother, whom they appear to have loved most affectionately. This Memoir states that "the opening flowers of his mind were consecrated to God; and his conceptions of the truths of religion, at this early age, were so luminous and distinct, that he never saw occasion to alter his first views in any essential particular. In the midst of all the various fancies of enthusiasts, which often surrounded and distressed him, he had never, he said, with the warmest expressions of gratitude to God, been led away from the simple notions of the doctrine of grace which he had adopted in the morning of his days." This fact must have been of immense advantage to him in after life, and especially so in the great work of preaching the gospel. Paul says, "it is a good thing that the heart be established with grace." This preserves the soul from being "carried about with winds of doctrine." Some professors appear like the vanes or weathercocks on our public buildings, shifting with the wind of every new doctrine. Preachers of this character cannot be permanently useful; but, if of a popular and voluble delivery, may gather to themselves a multitude of persons of similar feelings and of like instability. But God had designed Rowland Hill for eminent usefulness as a preacher; he therefore gave him a well-established mind. What Paul said of himself and Timothy, might be well said of Rowland Hill and men of kindred qualities. "God had not given them the spirit of fear; but of power and of love and of a sound mind;" delivering them from that *fear* of man that bringeth a snare, giving them the *power* of his Spirit in their work, filling their souls with *love* to his truth and cause, and affording them the confidence of a *sound mind*, in knowing that what they said and whereof they affirmed, they spoke the truth of God, in simplicity and godly sincerity.

We have said that Rowland Hill was designed of God to be a preacher of extensive usefulness. To serve Christ in this calling was the ruling passion of his soul in very early life, and from this nothing could withhold him. While an undergraduate at Cambridge, his zeal first began to appear in his exhortations to his fellow-students; the names of three are mentioned, Pentycross, Simpson and Robinson, who, with others, were "imbued with the same spirit of zeal, though they did not possess his fire, energy and unflinching boldness." But his zeal could not be circumscribed in the narrow limits of the University. He visited the jail, and the sick, and *commenced preaching* in several places in Cambridge and the adjacent villages, though contrary to the rules of the College. This was soon after he was 21. The government of the University considered this conduct in an undergraduate altogether irregular, and he was severely censured by them, and insulted too by the populace of the town. He was not, however, to be deterred from what he believed to be his duty; and he wrote for advice to the celebrated preacher then in London, the Rev. George Whitefield, for whom he entertained a cordial esteem. The counsel of Whitefield may be seen in the letter which follows, written in the style of decision characteristic of that eminent man. This was about four years before Mr. Whitefield's decease:—

London, Dec. 27, 1766.

About thirty-four years ago, the master of Pembroke College, where I was educated, took me to task for visiting the sick and going to the prisons—In my haste I said, "Sir, if it displeaseth you I will go no more;—my heart smote me immediately—I repented and went again—he heard of it—threatened—but for fear he should be looked upon as a persecutor, let me alone—the hearts of all are in the Redeemer's hands—I would not have you give way, no not for a moment—the storm is too great to hold long—visiting the sick and imprisoned, and instructing the ignorant, are the very vitals of true and undefiled religion. If threatened, denied degree, or expelled for *this*, it will be the best degree you can take. A glorious preparative for, and a blessed presage of, future usefulness. I have seen the dreadful consequences of giving way and looking back. How many by this wretched cowardice and fear of the cross have been turned into pillars, not of useful, but of useless salt. *Felix quem facient aliena pericula cautum.* Now is your time to prove the strength of Jesus yours. If opposition did not so much abound, your consolations would not so abound. Blind as he is, Satan sees some great good coming on. We never prospered so much at Oxford, as when we were hissed at and reproached as we walked along the street, as being counted the dung and off-scouring of all things.—That is a poor building that a little fetid breath of Satan's vassals can throw down. Your house I trust is better founded—Is it not built upon a rock? Is not that rock the blessed Jesus? The gates of hell, therefore, shall not be able to prevail against it. Go on, therefore, my dear man, go on; old Berridge, I believe, would give you the same advice; you are honored in sharing his reproach and name. God be praised that you are helped to bless when others blaspheme. (Do not drop the Bible and old books—you write good sense—nothing is wanting but to write it in a proper manner. Your friend Hallward is a good example to copy after.) God bless and direct and support you—he will—he will—good Lady Huntington is in town—she will rejoice to hear that you are under the cross—you will not want her prayers or the poor prayers of, my dear young honest friend,

Yours, &c. &c. in an all-conquering Jesus,
G. W.

To Mr. Rowland Hill,
at St. John's College, Cambridge.

This advice, though scarcely consistent with the submission he had promised as an undergraduate, but so much in unison with his own desires, was quite sufficient to determine him to defy all resistance from whatever quarter; and soon after the receipt of Mr. Whitefield's letter, is the following entry in his diary. "1767, Jan. 1, Thursday, at Chesterton, on John i. 25, 26, on the power of Christ's resurrection; we had the honour of a mob, no other harm was done than the windows broke." "Sunday, Jan. 4, at the castle, on Genesis, iii,—on the fall—and a little mobbing." "Thursday, Jan. 8, on Psalm lxii. 12. Comfortable time at Painter's, on the life of faith." He preached four times this week, which he notices, and then continues. "Sunday, at castle, Jan. 18, on 1 Cor. xv. 22, on death. I saw this day the dead corpse of Mary Gilby, when I came to visit her." "Wednesday, Jan. 21, at castle, on Gen. xxxii. 26, on earnest prayer, *I will not let thee go except thou bless me.*" "Thursday, Jan. 22, at Granchester, on Psalm xxvi. 12, on Zion's captivity. I had a very bad walk both there and back again. My body was so fatigued, that I had not much power to speak. Father, thy will be done." Such varied remarks as the following occur in his hand-writing, in reference to different occasions on which he preached and expounded—"many were drunk; I was confused"—no mobbing, but very much abused in my way there"—"the people were still, and a tolerable number"—to a number of dissenters, I hope the Lord kept me from trimming." "Thursday, at Castle, on 1 Cor. v. 10, '*We must all appear before the judgment-seat of Christ.*' Two prisoners were condemned to death at the assizes the day before; the Lord enabled me to use terror, with some power and love—the people were inclined to mob, but were overawed by the word—in a barn for the first time, with much comfort. God send, if I am to live, this may not be my last barn—sweet to rejoice any where, though in a barn." "Some gownsmen were there, but were permitted to do no more than gnash with their teeth." "Sunday, May 10, (1767) 1 Cor. ix. 24, '*So run that ye may obtain.*' For Newmarket races—many people there. I was a little confused, but I heard it was blessed—what cannot God do?"

When we have noticed in this volume the happy and numerous conversions which have followed the preaching of Rowland Hill, as well as the preaching of Whitefield and others in England, we have been surprised at the wonder which American revivals of religion have excited in our transatlantic brethren, as though some strange thing has happened here. Rev. John Berridge, a minister of the Established church, was a friend of Mr. Hill, and encouraged him in his early itinerant labours. He was himself an itinerant as well as settled minister, and from his own means which were very ample, supported several lay preachers, hiring houses and barns and other preaching places, where the gospel might be sounded out to the poor, without their expense. Mr. Hicks, a clergyman in the neighborhood of Mr. Berridge, and who had been converted by his preaching, was Mr. Berridge's chief companion and assistant in his itinerant labours; and it has been computed that the result of their preaching in one year was the awakening of a sense of religion in about four thousand souls.

Mr. Hill, notwithstanding all the opposition which he met from his father, from the University, and from others of the Established church, continued during his whole life attached to this church. From his inflexible determination to preach he was considered so irregular, that six Bishops refused his applications for ordination. He, however, persevered in his labors, and would preach with great power and effect in the fields, sometimes to thousands. Mr. Berridge would tell him to hold out, and that "orders," or ordination, would come in due time. When about 28, he was ordained deacon by Dr. Wills, the aged bishop of Bath and Wells. His title to orders was the parish of Kingston and his stipend forty pounds sterling a year. After preaching his first sermon after his ordination, and establishing a Wednesday evening lecture in his curacy, he would preach almost daily in the villages around. His friend Berridge called him "a comet," eccentric and unconfined in his course. He placed on his seal "Go forward," and acted on its precept. His active itinerancy greatly delighted his old friend Mr. Berridge, who thus begins a letter to him, dated September 3, 1773:—"Dear Sir,—I mean my dear Rowly, your kind letter was long in coming, but it brought good tidings, and refreshed my heart. The motto of your seal rejoiced me much; it gave me a peep into your bosom, and a taste of your letter before I read it. Indeed I was somewhat afraid lest orders an a * * * * would cure you of rambling; but my fears were groundless, and all is well. The lampoon published against you is a blessed omen for good, that God intends to honor you. It seems to me a happy token that you will remain an itinerant, and that much good will arise from your ministry. Luther used to say, when the Lord had fresh work for him, a strong trial was always sent beforehand to prepare him for it by humiliation. Study not to be a fine preacher. Jerichos are blown down with rams' horns. Look simply unto Jesus for preaching food; and what is wanted will be given, and what is given be blest, whether it be a barley or a wheaten loaf, a crust or a crumb. Your mouth will be a flowing stream, or a fountain sealed, according as your heart is. Avoid all controversy in preaching, talking, or writing; preach nothing down but the devil, and nothing up but Jesus Christ."

We should be pleased to trace farther the course of this greatly honoured minister of Christ, but our limits will not admit. He was probably the instrument of the conversion of a multitude of souls, who will be his crown of rejoicing in the day of judgment. Dr. John Ryland was his particular friend. He used to like the Doctor's advice to his students for the ministry:—"Mind! no sermon has any value, or likely to be useful which has not the three-R's in it:—Ruin by the Fall—Redemption by Christ—Regeneration by the Holy Spirit."

[From our Correspondent.]

July 18, 1834.

DEAR SIR,—We are now at one of the most beautiful places in the "Valley of the Connecticut." The physical scenery is both grand and picturesque, and abounds in every thing from which a mind, enamoured of nature, might gather luxuriance of delight.

Our journey from Boston, through a route of nearly 200 miles, was during the severely hot weather of last week. But we probably suffered far less from the heat than those who remained in the city. We had no sooner escaped into the open country, than we found air stirring sufficient for the comfort of a full coach. And that air, unlike the breezes from the bay, was redolent with the most delicious fragrance, reminding us of the lines of Byron:—

"The light wing of Zephyr, oppressed with perfume,
Waxed faint o'er the gardens of Gul in their bloom."

The atmosphere was literally loaded with the sweetest odours imaginable, which our lungs for a few hours inhaled with unwonted relish and unprecedented vigour, but which ultimately became oppressive by very excess, occasioning a satiety of physical exhilaration that was peculiarly exhausting. O how different the perfume of the hay-fields and grain-fields at this season, from the effluvia of docks, and drains, and dram-shops, and distilleries, and scavengers' carts!

With the thermometer at 96, and a plentiful supply of dust, it was natural that the passengers should be somewhat thirsty. To me it was the occasion of real satisfaction that, with a few exceptions, they made no use of spirituous liquors. Where once they would have absorbed gallons of "sling," "toddy," "punch," and other infamous compounds, they now called for lemonade, soda-water, and especially *pure water*. The consequence was that they had pure breaths, maintained pure conversation, and were perfectly civil in their whole deportment.

During a part of our journey, we had the company of Governor Davis, a gentleman of superior intelligence and urbanity. He frequently spoke of the great change which the Temperance Reform had produced in the conveniences and comforts of travelling. We had one driver who "took a glass" at every stopping place, and he was consequently surly and unaccommodating to the passengers, handling their baggage roughly, answering their questions imperfectly, profane, harsh to his horses, noisy with whip and tongue, and altogether a disagreeable fellow,—a driver of the old school. The others were uniformly temperate, and their behaviour in every particular was such as to insure the respect of the company over whose comfort they had such absolute power.

At Worcester, we stopped at the Temperance House, kept by Mr. Porter. It is a most delightful establishment, with every desirable accommodation, and the entire absence of all the nuisances which are inseparable from hotels and taverns which retain their bars, with the concomitant paraphernalia. It is, as it should be, largely patronized, and the company is such as you would expect, civil, sober and healthful. The house is perfectly quiet and orderly, and the fatigued traveller can there eat, sleep, read or converse, without the odious disturbance of a smoking, dram-drinking, swearing, debating rabble of bar-room bacchanalians.

At Northampton we stopped a day. Remembering that here sleeps the dust of the pious Brainerd, we went to the spacious burying ground, and after wandering long amidst the forest of monuments, and reading hundreds of epitaphs, both ancient and modern, we found his grave, undistinguished indeed by the hand of art, but invested with associations the holiest and most impressive. I have visited the tombs of Washington, of Whitefield, of Payson, and felt the rush of strong feeling as I bent over the relics of their corruptible nature, and recollected what they were and what they had done for their race; but in no instance have I been so completely overwhelmed with emotion, when contemplating a grave, as when standing by the resting place of David Brainerd. I read his Memoir, written by President Edwards, when very young, and received instruction from it which I have never forgotten. It gave a new direction to my thoughts and aspirations, and started a current of Missionary feeling which has never subsided, and which, but for providential hindrances, would long since have borne me on Missionary expeditions to the opposite side of the globe. Now I found myself leaning upon the humble stone that designates the spot where repose the remains of the man for whose example, next to that of the Son of God, I have occasion, and shall have eternal occasion to be grateful. The stone is a plain brown slab, resting horizontally upon four pillars. In the upper surface is imbedded a small marble tablet with this simple inscription:—

"SACRED
TO THE MEMORY OF THE
REVD. DAVID BRAINERD,
A faithful and laborious Missionary to the
Stockbridge, the Delaware
and the Susquehannah tribe of Indians,
who died in this town,
October 10, 1747, *aged* 30."

Respectfully, &c. —— ——.

WATERVILLE ANNIVERSARIES.

The usual commencement exercises of Waterville College will occur on Wednesday the 30th instant. On the day preceding, the Oration will be delivered before the *Peace Society* by the Rev. J. O. Choules, of New Bedford, at 2 o'clock, P. M. At 4 o'clock the same afternoon the inauguration of the Rev. President Babcock will take place. Address on the part of the Trustees, by the Hon. Judge Weston, of Augusta. Inaugural Address by the President. The Literary Fraternity celebrate their Anniversary the same evening, (Tuesday,) at 7 1-2 o'clock. An Oration and Poem are expected. Examination of Candidates for admission, Tuesday, A. M.

We congratulate the friends of religion and science on the rising interests of this Institution, and trust that it will be the instrument of a widely salutary influence on the large and extensive State of Maine, destined, from the advantages connected with its location, to be a highly influential member of our grand Confederacy. As an excursion to Waterville, a central part of Maine, will be peculiarly pleasant at this season, and as the graduating class is larger this year than any previous one, and as other very interesting exercises will occur besides those peculiar to Commencement, we trust a very respectable number of the friends of the College will be present, to encourage its officers in their labours, and especially to welcome the new President to his responsible but pleasing duties.

PRINCIPLES OF ANTI-SLAVERY MEN.

Considering it to be fair, that citizens charged with disorganizing opinions should be allowed to speak for themselves, and that when known to be men of truth, they should be believed, we give place to the following:—

To The Honorable Cornelius W. Lawrence,
MAYOR OF THE CITY OF NEW YORK.

SIR—The undersigned, members of the Executive Committee of the American Anti-Slavery Society, duly appreciating the efforts of the City Authorities, and their fellow citizens, in protecting their property from the depredations of an infuriated mob, feel themselves called upon to present, through you to the Common Council, a statement of facts, showing that they have neither done nor designed any thing inconsistent with their duty as patriots, as Christians, as friends of the Union, and of the peace and prosperity of this city.

The Constitution of our country guarantees to us, in common with all our fellow citizens, the freedom of Speech, and of the Press; and the Constitution of this, our own State, provides that "every citizen may freely speak, write and publish his sentiments, on all subjects, being responsible" [to the legal tribunals alone] "for the abuse of that right; and no law shall be passed to restrain or abridge the liberty of speech or of the press." We have kept within these sacred enclosures; we shall not go beyond them; and we respectfully claim of our fellow citizens, as Americans and men, that while we do not violate the rights of others, our own rights may be respected.

To show the objects of our Society, we annex an extract from its Constitution:

"The objects of this society are the entire abolition of slavery in the United States. While it admits that each State, in which slavery exists, has, by the Constitution of the United States, the exclusive right to legislate in regard to its abolition in said State, it shall aim to convince all our fellow citizens, by arguments addressed to their understandings and conscience, that slave holding is a heinous crime in the sight of God, and that the duty, safety, and best interests of all concerned require its immediate abandonment, without expatriation. The Society will also endeavor, in a constitutional way, to influence Congress to put an end to the domestic slave trade, and to abolish slavery in all those portions of our common country which come under its control, especially in the District of Columbia,—and likewise to prevent the extension of it to any State that may be hereafter admitted into the Union."

"This society shall aim to elevate the character and condition of the people of color, by encouraging their intellectual, moral and religious improvement, and by removing public prejudice, that thus they may according to their intellectual and moral worth, share an equality with the whites, of civil and religious privileges; but this Society will never, in any way, countenance the oppressed in vindicating their rights by resorting to physical force."

These are our sentiments, undisguisedly and honestly expressed. We disclaim, and have always disclaimed, any desire to promote or encourage intermarriages between white and colored persons; we have addressed no appeals to the slaves; we have done nothing to excite resistance to the laws; we have done no act, nor have we desired Congress to do any act inconsistent with the Constitution, the laws of the Union or of the States. It has been our object to address the hearts and consciences of our fellow-citizens, and to defend our principles and measures by facts and arguments; to encourage the people of color to great circumspection of conduct, and forbearance; to abstain from mingling the objects of our Society with those of either of the political parties; to treat the colored people with civility and respect, according to their moral character and condition; and we seek to bring about the abolition of slavery (which nearly the whole country professes to desire) by promulgating the duty and safety of immediate emancipation.

Conscientiously believing the Colonization Society to be an obstruction to the abolition of slavery in the United States, and liable to other serious objections, as we have set forth at large in our publications, we have deemed it our duty to oppose its claims, but we feel no hostility to the memory of its founders, nor to the persons of its present supporters.

We deem it proper here to state that the only meeting of the Anti-Slavery Society held or contemplated this month, was on the 4th of July; that the meeting of colored people at Chatham street Capel on Monday evening, the week after, was of their own appointment, to celebrate their usual anniversary; that the meeting at Clinton Hall was only of a Debating Society, not in connexion with ours; that no meeting of any Anti-Slavery Society was to have been held at the Chapel on Wednesday evening, it being only a meeting of the church worshipping there that we believe some of the daily newspapers (by publishing that there would be meetings when there; were so be none, and misrepresenting our principles and actions,) excited the populace, and are the authors of all the disorders; and we affirm that the stories in circulation about individuals adopting colored children, ministers uniting white and colored people in marriage, abolitionists encouraging intermarriages, exciting the people of color to assume airs, &c. are wholly unfounded.

Having thus expressed our principles, and disclaimed a few of the numerous charges promulgated against us, we do not wish to trouble you, or the Common Council, with more detailed expositions, not being conscious that we ought to recant or relinquish any principle or measure we have adopted, and being willing, as free American citizens, to live and die by the Constitution of our Society, and the Declaration of the National Anti-Slavery Convention.

We herewith transmit to you a copy of each of the publications issued by the Society since its formation, and have the honor to be

Your fellow citizens, respectfully,
ARTHUR TAPPAN,
JOHN RANKIN,
E. WRIGHT, JR.
JOSHUA LEAVITT,
W. GOODELL.
LEWIS TAPPAN,
SAMUEL E. CORNISH.

New-York, July 17, 1834.

A Slave to be Emancipated for Ten Dollars!

A colored citizen, by the name of Reuben H. Henderson, now living in Middleton, Upper Canada, whose mother lives in East Tennessee, has written to us to request Ten Dollars from the friends of emancipation, for the purpose of paying the passage of his mother to the place of his residence, the persons to whom she is now in bondage being willing to give her a freedom from their service. If the request of Mr. Henderson, whom we believe to be a respectable man, is complied with, we will forward the money immediately, in the way which he has directed. When the fact is considered that the mother and the son are both reputedly pious, we hope the small donation solicited will be made up in a few days. Mr. Henderson was himself once a slave, having been sold at the age of 11 years, and has not seen his mother for thirty-three years. Shall we not assist them to meet each other with smiles of joy and gladness? No matter how small the sum may be which each may contribute; let us all do something to cheer the heart of the mother and the son. If in one or two weeks we should obtain an overplus the whole amount shall be faithfully forwarded to relieve the wants of this aged woman.

Troubles in England not ended.

A very numerous meeting of several thousands of respectable citizens was held at the London Tavern, Bishops-gate Street, Monday evening, May 12, to consider the great abuses now existing in consequence of the union of Church and State in England, and the duty of presenting to the Government a petition for the dissolution of this unnatural connexion. The people find, although the popular Reform Bill has passed, that the principles of the bill have not been followed up, to the results contemplated. A jealousy is excited against the very Ministry by whose influence the bill was carried, and the people are loud in their complaints for a separation of Church and State. The evils and oppressions which the country is now suffering are considered as having their source in the connexion of the Ecclesiastical with the Civil power. It is contemplated to remove the Bishops from the House of Lords, and thus to lay the axe at the root of existing impositions on the burdened populace. The right of the government to choose and establish certain forms of worship and religious doctrines for the nation, and to raise taxes for the support of an established clergy is absolutely denied. The doctrine of tithes exacted by compulsion is argued to be inapplicable to the Christian dispensation. It is said to be as inconsistent to subject the people to this yoke of bondage to a favoured denomination, as it would be to require the people to revive the Jewish regulation of the ancient sacrifices enjoined by the ceremonial law.

But a principle, capable of being understood by every man of common sense, and which is destined eventually to overthrow the established Church, is this,—That the Government have no right to exalt any one denomination of professing Christians above all the others, or to grant to any one exclusive privileges. It is the noble advantage of every good painciple, founded in moral truth, that it is level to the comprehension of common men of common sense.

The Bible, for instance, makes every man accountable to God not only for his moral conduct, but for all the principles by which his conduct is governed. The Bible does not direct a man to go to the government to ascertain what religious principles he shall embrace. It does not direct him to the Bishop or the Priest as the umpire of his conscience; but it presents itself as the standard of doctrine, by which a man is to examine his own opinions, and by which he is to test the doctrines and the moral character of the Bishop and the Priest. It makes each individual accountable to God: so that it must appear absurd to every man to acknowledge the right of another to judge and determine for him in a matter of conscience, since God abhors and will not accept that fear of him, which is founded on no better basis than the precepts of men. This simple truth, as plain as the sun in the heavens, that *a civil government has no right to make a religion for the people*, is the uncompounded axiom, which, if carried out into all its fair ramifications, is destined to destroy the established religion of England, and every species of religious oppression through the whole world.

Let none fear, if an established religion is overturned, that the portions of Christian truth which it may embody will be destroyed also. No. In the language of Paul to the Hebrews, "that which cannot be shaken will remain." Truth makes "the kingdom which cannot be moved," nor can this kingdom receive any accession of strength from error. Let the truth, then go forth in all its brightness, till all the kingdoms of this world shall become the kingdoms of our Lord and Saviour, Jesus Christ.

Tribute to Mrs. Storrs.

The well-deserved eulogy which follows, we copy from the Recorder of last week. Few ladies in our community have shared more largely than Mrs. Storrs in the respect and love of the pious. Her memory will long be cherished with a mournful but sacred pleasure.

Died at Braintree, Ms. on Thursday morning, July 10, Mrs. HARRIET STORRS, wife of the Rev. Richard S. Storrs, in the 48th year of her age. She was a daughter of the late Mr. Samuel Moore of Charlestown. Her mind was first deeply convinced of the importance of personal piety in listening to the sermons of the Rev. Dr. Griffin then minister of the Park street church. She became a member of the Old South church, when the Rev. Joshua Huntington was its pastor. The depth of the loss sustained by her friends and by the church of Christ, cannot easily be estimated. In her character was that rare union of lovely natural qualities with intelligent, elevated piety, which sweetens domestic life; throws such charms over the intercourse of friendship as all persons can feel but none describe; and which exhibits in a most striking manner what that state was from which man fell, and to which the grace of the Holy Spirit can restore him. The path of her life was covered over with evidences of her kindness. Every where she lived for the happiness of those around her. Her benign inquiries, her cheerful footsteps, her sweet smiles the same in joy and grief, those mysterious lines on the countenance, which almost ally the sympathies of humanity to the purity of angels, seemed to say to all whom she met, that she was their servant for Jesus's sake. She was truly the light and joy of her domestic circle, shedding the calm and steady lustre of true piety; in her humility apparently unconscious of the blessings which her presence afforded; and always prompt to give all the glory of any goodness in herself and others, to her Lord and Redeemer. She discharged the interesting obligations, which devolve on the wife of a clergyman, with singular readiness, kind feeling, and success. She was aware of the responsible and delicate nature of many of her duties, and habitually looked for guidance to the great Head of the church. He was graciously pleased to hear her prayers, and to bless her labors. Her name will long be like precious balm in the hearts of multitudes, who testify, with entire unanimity, to the value of her labors of love.

The funeral of Mrs. Storrs was attended on Friday afternoon in the Meetinghouse of the first church in Braintree. We never saw evidences of more unaffected and heartfelt grief, than were exhibited by the large congregation convened on this occasion. Prayers were offered by the Rev. Messrs Gile of Milton and Perkins of Weymouth, two appropriate funeral anthems were sung, and a very interesting and affecting address was pronounced by the Rev. Dr. Codman of Dorchester.

FROM BURMAH.

By the arrival of the ship Albree, Capt. Ward, from Calcutta, we have received a letter from brother OLIVER T. CUTTER, dated Ava, Jan. 22, informing of his arrival there on the first day of January last. He will there be undoubtedly of great usefulness, in prosecuting Missionary operations in connexion with Rev. Mr. Kincaid.

THE OBSCENE PICTURES.

Our readers will be pleased on reading the remarks of Judge Thacher, which they will find below, on the tendency of the disgraceful trade in these articles, and on the strong moral feeling of detestation which he expresses It is a subject of congratulation, that we have such Judges as Thacher, and Rogers and Merrill and Simmons at the head of our Municipal Courts, and that they publicly commend the vigilance of our respectable citizens in searching out and bringing to the light, the deeds of darkness that disgrace our community.

Obscene Prints, &c.—The indictments against four individuals for the sale of obscene prints, boxes, trinkets, &c. are for the present disposed of, as follows:—One, who was bound over in the sum of $2000 for his appearance, has absconded and forfeited his bonds, and two cases have been continued to the next term of the Court. The other individual indicted for this offence plead that he would not contend with the Commonwealth, and with the County Attorney and his own Counsel, prepared a written statement of facts on oath in the case, which were submitted to the Court.

Conceiving that the end of public justice would be answered by stating the facts, we have hitherto declined giving the names of the offenders; we may be in an error; but as it appeared by the statement of his counsel this morning, that the individual convicted, must have suffered severely already, we have no disposition to aggravate his, or any other case, beyond what duty to the public may require. The sentence pronounced was that he pay a fine of $100 and stand committed until paid.

The following remarks of Judge Thacher previous to passing the sentence, will explain the nature of the palliative circumstances attending the case, and the cause of the leniency of the sentence:

"To publish or sell obscene books or pictures tending to corrupt the morals of the People, is an offence against good order and government, for what tends to corrupt and destroy our youth, affects all our citizens in the tenderest point, and injures all. Images of vice presented in an alluring form, to the young and inexperienced, are calculated to corrupt the heart, which is the seat of all good and evil. Now I am told and believe, that pictures of this description, done with great expense of art and coloring, and of most depraved and dangerous character have been imported into the country, and dispersed among the citizens as an article of traffic. But it has been done with secrecy, and fear of detection, and with a consciousness of guilt in the persons concerned. Some of our best citizens,—of highest character as the friends of religion and morals, have detected this traffic. If the crime has been committed in secret, the offenders have no just cause to complain that they have been met with their own arts. The public justice is indebted to the exertions of those good citizens who have volunteered their services for the discovery of this deep and dangerous mischief: and it would ill become the Courts of Justice, sworn to support the laws, if they should fail to express their abhorrence of the traffic, and to punish the dealers with merited severity.

"The case of the present Defendant is presented to the Court under circumstances which lead to a construction in his favor. He had received a consignment of six cartons of obscene prints and boxes from New York, of which he had returned five, supposing that he had returned the whole. He afterwards discovered the sixth,—and his only great error consisted in not returning or destroying that also. He sold two prints, which I am told are not so offensive as many which are in the market. He sold also a snuff-box, on which was a most gross, offensive, and libellous picture. But I trust he is sensible of his fault, and he has brought into Court and surrendered the other boxes of this description to be destroyed. It appears he has heretofore sustained a very fair character, and that he has suffered severely in various ways, on account of this prosecution. I therefore consider that the public justice will be satisfied, in his case, with the infliction of a pecuniary penalty."—*Mer. Jour.*

ORDINATION.

On the 10th inst. Mr N. E Lovell was ordained Pastor of the Baptist Church and Society in Princeton. Introductory Prayer and Reading of Scripture, by Rev. Mr. Phillips, of Princeton; Sermon by Rev. R. E. Pattison, of Providence, R. I.; Ordaining Prayer, by Rev. A. Morse of Fitchburgh; Charge, by the Father of the candidates, Rev. Mr. Lovell of Fall-River; Hand of Fellowship by Rev. J. E. Binney, of West Boylston; Address to the Church and Congregation; by Rev. F. A. Willard, Worcester; Concluding Prayer by Rev. Mr. Cowles of Princeton. Mr. Lovell enters upon the duties of his office with very pleasing prospects of usefulness.—*Comm.*

DIVINITY SCHOOL AT CAMBRIDGE.

The annual visitation of the Divinity School at Cambridge took place on Wednesday, 16th inst. in the University chapel. At 10 o'clock prayers were offered by Prof. Palfrey, and the exercises proceeded. The number of performers were but six, in the following order.

On our Lord's Prophecy of the Destruction of Jerusalem. Matthew xxiv. 1—35. Mr. George W. Woodward.

On Preaching to the Irreligious. Mr. Frederick W. Holland.

On the opinion that a Man is not responsible for his Faith. Mr. Nathaniel Hall.

On Quotations in the New Testament from the Old. Mr. William G. Eliot.

On the Duty of Christians when their Religion is assailed by Unbelievers. Mr. Richard S. Edes.

On the Comparative importance of a Studious and an Active Ministry. Mr. George W. Briggs.—*Ch. Register.*

☞ A Post-Office has been recently established in North Sunderland, Ms. and Daniel S. Whipple, Esq. appointed Postmaster. Rev. Erastus Andrews wishes us to state that all periodicals and communications for him should be directed at the abovenamed Post-office.

CARDS.

The subscriber, in this public manner, gratefully acknowledges the receipt of Ten Dollars, from the members of his Church and Congregation, to constitute him a Life member of the Massachusetts Sabbath School Union. Never, perhaps, have they felt a stronger conviction of the importance of giving children an education under the influence of the Bible, than at present. May the Lord reward them for this generous act; and abundantly prosper the cause, to which the money is appropriated. Jesse M. Purinton.

Colerain, July 16, 1834.

The subscriber acknowledges with gratitude the receipt of Ten Dollars, from the Female Benevolent Society, connected with the 3d Baptist Church and Society in Middleboro' to constitute him a Life Member of the Mass. Sabbath School Union.

Middleboro', July 21, 1834. Edward C. Messinger.

Religious Compendium.

South Britain, Conn,—Extract of a letter from Rev. Joel Mann, to the Editor of the N. Y. Evangelist; dated Greenwich, July 15, 1834:—"A protracted meeting commenced at South Britain (in Southbury, Connecticut) on Sabbath, June 8. At first, appearances were not such as promised a favorable result. The church, though in as good a state as most churches where there is not a revival, was yet greatly wanting in faith and self denial in duty, and in the spirit of fervent prayer. Our first business, therefore, was with the church. We spent Monday forenoon in familiar conversation and solemn appeals to professors accompanied with frequent prayers. The Lord assisted by his Spirit and caused his people to see from whence they had fallen. Their repentings were kindled together. They began to weep and to confess. They acknowledged their unbelief and their departures from the Lord, and prayed one for another. The wife of one professor who in this manner performed his duty, was on that day awakened and soon after found peace in believing. It was a solemn scene and the impenitent felt that it was so.

When the church was thus in some degree prepared to serve God and to labour for the conversion of sinners, divine truth took effect. Cases of conviction multiplied, and in particular instances were deep and overwhelming. The number who presented themselves as anxious enquirers from day to day was from 40 to 60. The silent falling tear evinced the deep emotions of the heart. On Wednesday, at the close of the afternoon service, the anxious were requested to retire to the house of the Rev. D. Mead, their pastor. This was indeed a melting meeting. The Holy Spirit seemed to be exerting his power upon every soul, and of about forty who went there, 20 expressed their willingness to submit to the Lord.

On Thursday afternoon, an event transpired which added to the solemnity which prevailed. The corpse of a young sister of the church was brought to the house of worship. She was a subject of divine grace at a protracted meeting there, which I attended about eighteen months ago. I remember how long she stood out, and I remember too when at length she came and took her seat with the anxious. She soon submitted to God and believed in Jesus as the Saviour of the lost and perishing. From that time unto her last sickness, she had been a shining Christian, entering heartily into every work of benevolence, and manifesting in an eminent degree a spirit of prayer; thus giving another evidence of the genuineness of *sudden conversions*, and the importance of protracted meetings.

My text on that afternoon was this:—"Fools make a mock at sin." God blessed his truth, and many hearts were touched and melted. We requested the anxious to retire to the vestry, where we conversed with them and prayed with them. Having done this we took up the body and went to the grave.

The burying ground is on a beautiful hill, a short distance from the church, commanding a charming view of this sequestered village. A large proportion of the congregation went in solemn silence to this place of deposit for the dead. Among them were her numerous associates, most of whom were subjects of the same work of grace with herself, all dressed alike in token of their respect and affection for their departed sister. When we had come to the grave there was a solemn pause for a moment, and then they commenced singing the hymn,

"Unveil thy bosom, faithful tomb;
Take this new treasure to thy trust," &c.

The swell of harmonious voices rose on the air in plaintive sadness, and died away along the vale. And while the tear of affection stole from the eyes of the villages, they seemed to feel, that "Blessed are the dead who die in the Lord."

On Friday the meeting was deeply interesting and affecting. Nearly all the unconverted in the congregation came forward as anxious inquirers. The faith of the church had greatly increased, and as a consequence prayer was more fervent. Conversions occurred daily, and the joy of hope beamed from the countenances of new-born souls. On Sabbath evening the meeting closed, having been suspended on Saturday. During the seven days of this happy meeting, I was enabled to preach eighteen sermons, besides attending other exercises. Sometimes, indeed, I felt that I could not preach again. But God in his great mercy held me up and sustained me to the close, fulfilling thus his gracious promise, "as thy day is, so thy strength shall be." To him be the glory forever.

Four weeks have now elapsed, and I have just received a letter from the pastor, who writes thus,—"Since you left us the work of grace has been advancing among us. Conversions have been multiplying almost daily. I have never seen this church and people in so happy a condition as at the present. Our young converts appear interesting. A good proportion are young men. Our meetings are well attended. We have established a meeting on Sabbath afternoon at 5 o'clock in every school house in the parish, conducted by the brethren, which promises great good. When we inquired if we could find brethren enough to conduct these meetings, more than the number required pledged themselves to sustain them." About forty are hoping that they have yielded themselves to the Lord, and have tasted that he is good and gracious. Truly the Lord is rich in mercy to them who call upon him in truth."

Revivals in Maine.—We take the following extracts of letters from Zion's Advocate of the 16th instant.—"The Lord in mercy, has given his approbation to the labors of his servants, in the protracted meeting recently held with us, in reviving his people and convincing and converting sinners. Some opposers and every careless person, with many more regular in their morals, have become the hopeful subjects of a saving change. I had the pleasure last Lord's day to baptize twelve—seven males and five females—nine of them heads of families in nine families. A number more have related the exercises of of their minds, and others are expected soon to go forward in baptism. The work seems still to be progressing. Let all who love the Lord pray for us that God would continue his good work in saving souls—and keep us humble and prayerful.

Yours in the Gospel of a precious Saviour.

Wells, July 10th, 1834. Isaac Merriam.

Shapleigh, July 7th, 1834.

The revival of religion is going on in this place: last Sabbath I baptized six—in all I have baptized 34 in this town since the revival commenced—eight or ten are expected to go forward soon. Brother Emerson's health is very poor: he has not preached but little for three months or more; but there is a very interesting revival of religion going on among his people. I have been called several times to baptize—I baptized 13 in Acton and 7 in Milton, which were added to Acton church—in all since the first of April, I have baptized 54. The Baptist Churches in this part of the County are wonderfully favored with revivals of religion. The Baptist church in Sanford are enjoying some mercy drops.

Baptism.—It is with feelings of pleasure that we record the baptism of eleven persons, on the morning of the last Lord's day, who with two others formerly connected with sister churches, were received to the fellowship of the Baptist church in this village. Much interest was manifested in the good attention given by a large assembly, both at the water and in the house of God.— *Waterville Jour. July 8.*

Protracted Meetings in Buckingham Co. Va. The Spirit of God, it is believed, has not departed from all the churches in Virginia. In some of them he is present—and scenes are witnessed over which angels rejoice. The state of things referred to in the following extract, is of this character. It is an extract of a private letter, from Rev. J. S. Armistead, dated Buckingham C. H. July 7th.

"I have recently attended, with others, two protracted meetings, in the upper part of this county. The prospects when I left Oakville, this day week were very encouraging. Upwards of 20 had obtained hope at the two meetings. A Presbyterian church called *Union*, has been organized in that region, which promises to flourish. Mr. S. D. Rice, you know is our Missionary in that region."—*Religious Telegraph.*

Sectarianism.—*The Church of England and the Methodists.*—It is stated that "the Rev. Mr. Lake has been removed from the curacy of Liskeard, by order of the Lord Bishop of that Diocese, upon information forwarded to his Lordship that Mr. Lake had suffered a Wesleyan minister to officiate in the desk of the parish Church." Is this the *liberal* spirit of the Church of England? Is she still enveloped in the mists of the dark ages?—*Ib.*

The Colony at Cape Palmas.—The Rev. G. R. McGill, in a letter dated April 9th, gives an account of the incipient measures for the establishment of a colony at Cape Palmas. "Three large native houses" the agency and store houses have been erected; also a meeting-house. "The place (he says) where our town is situated is very fertile earth, that will always encourage a new comer. You may now inform the people of my own color in the United States that I invite them with all my heart to Cape Palmas—those who are in good circumstances, as well as those who are poor. There are the fertile land, and the rich productions of the forest; the former can invest their money in profitable trade, and the latter in cultivating the earth to a profit."—*Id.*

Rev. C. G. Finney. The Rev. Mr. Finney, Pastor of the Chatham-street Chapel, New-York, arrived at this port on Friday, from Messina; he went out in pursuit of health, which is greatly improved by his voyage. He preached on Sabbath afternoon at the Church in Essex-street, (Rev. Mr. Adams's) to an overflowing house, and manifested throughout the sermon, which was over an hour in duration, his accustomed physical and intellectual energy. We hope he may be efficacious in pouring the oil of peace upon the sea of troubles in New-York, relative to the colored population, particularly in his own chapel, where much of the difficulty originated. We understand that he does not approve of the course pursued there by the friends of abolition.—*Courier.*

Installation.—On Wednesday, 9th inst. Rev. Samuel S. Mallery, (formerly of Woburn, Mass. and more recently of Willington, Conn.) was installed pastor of the Baptist Church in Norwich, Conn. The services were as follows, viz.:—Reading select portions of Scripture by Rev. Mr. Doty; Prayer by Rev. Mr. Tilden; Sermon by Rev. J. H. Linsley, from Rom. i. 16—"For I am not ashamed of the gospel of Christ;" Right Hand of Fellowship by Rev. Mr. Baker; Address to the Church and Congregation by Rev. Mr. Linsley; Concluding Prayer by Rev. Mr. Bates.

The Churches.—Last Sabbath, says the N. Y. Evangelist of the 19th inst. six churches belonging to four different denominations, were closed, in consequence of the depredations of the mob. Those who wish to understand the freedom of opinion and of speech that exists in New-York, are advised to take a passing look at the churches in Laight street and Spring street. And if they would know the tender mercies of American whites towards their colored brethren, should walk by St. Phillip's church in Centre street.

It is worthy of remark, that while the churches were closed, Tammany Hall was opened as usual for the meetings of Infidels, and in the evening was brilliantly illuminated.. Mem. I wrs not mobbed.

Encouragement to Bible Distributers.—We have just received from the Rev. G. B. Davis, agent of the American Bible Society, the following interesting statement:

During the recent general distribution of Bibles, two or three French Bibles were placed in the hands of persons unable to read the English language, in Washington county, in this state. One of them fell into the hands of a gentleman of some influence in the settlement, who had been educated in the Roman faith. He became interested, and prosecuted the study with increased diligence, until, convinced of his former blindness and sinfulness, he fled for mercy to a Saviour. Having obtained peace in believing himself, he conversed with and read the Bible to others in the same circle and condition in life. And the Lord rewarded his labor of love, by permitting him to see, from ten to fifteen of his friends and associates, possessing the same hope with himself. They are connected now, says our informant, with the Methodist, Baptist, Cumberland and Presbyterian churches of that vicinity.

Here is a revival of religion through the silent instrumentality of a Bible distributer—God having made his own Word more powerful than many a long, protracted argument, or eloquent discourse.—*St. Louis Observer.*

News of the Day.

DOMESTIC.

Small Pox.—A case of Small Pox occurred in this city on Saturday last, in the person of Samuel L. Dickerman of New York, while on a visit to his sister, corner of Atkinson and Purchase streets. He was immediately removed to the Hospital at Quarantine—when after 30 hours of extreme suffering, he expired.

Another case occurred on Monday at a public house in Elm street. A female domestic was attacked with violent symptoms of this disease, and forthwith removed to the Hospital.

Our citizens should all remember that *vaccination* is a certain preventive to this disease.—*Merc Journ.*

Cholera in Canada.—The Troy Whig of Saturday, says several gentlemen, who arrived in that city last evening from Canada, as well as letters received, state that a number of cases of Cholera had recently occurred in Quebec and Montreal.—*Ib.*

The New-York City University observed its first "Commencement Day" on the 17th inst. The degree of A. B. was conferred on nine young men.—Among the graduates was A. B. Lambert, of South Reading, Mass.

During the thunder storm of Tuesday evening, a son of Walter Stebbins, Esq. in Wilbraham, aged 12 years, was struck dead by lightning while lying on the floor in a room with the family. The house was some injured, but no other person.

Cholera.—Dr. Drake, of Cincinnati, in a communication to the Democratic Intelligencer, under date of the 11th inst. announces that the Asiatic Cholera has re-appeared on the river, both above and below that city. He states that most of the attacks were sudden, and that the diseases run its course in a single day. He earnestly enjoins it on those that are attacked, to make instant resort to medical aid,—as "whatever can be done, must be done the first hour."

On Tuesday evening, between 8 and 9 o'clock, the end of the wharf of Griggs & Liscom and Leighton & Robbins, between Charlestown and Warren bridges; gave way, with a loud crash, and let its heavy burden of lumber and coal into the river. It was a pile wharf, about 150 feet in length, and had on it high piles of lumber and an immense weight of coals. We learn the loss will not be less than $6000.—*Centinel.*

The Polish Committee of this city have made arrangements for commencing the settlement of the township granted by Congress to the exiles. We learn that Cansakiewitch, with ten of his countrymen will start in a few days for Vandalia, to select the land, and commence operations, They will serve as pioneers to the others, who will follow them in detachments as soon as the arrangements can be made. We are happy to perceive that the committee have adopted this course of procedure in preference to giving the proceeds of the subscription and contribution directly to the Poles, or supporting them in idleness. The leader of the expedition is a worthy representative of Poland; a gentleman and a soldier; and every way competent to the task of founding a western Warsaw.—*Atlas.*

The Eartaquake at Santa Martha. We have before us a letter from Santa Martha, S. America, dated June 15. One third of the houses have been thrown down by the late earthquakes, and of the rest, a half were rendered uninhabitable. The Church of San Domingo was demolished, and the tower of the Cathedral thrown down. Nine tenths of the inhabitants had left the city. The desolations of its appearance was extreme. The shocks still continued, up to 15th. There had been seventy or eighty during the period of twenty-two days.—*Transcript.*

The Circuit Court of the U. S. for the Delaware District has been in session at New Castle, for the last three days. Judges Duval and Hall were on the bench. The Grand Jury on Tuesday, found a bill for *manslaughter* against Capt. Richard Wesley founded upon the circumstance of his having run down a boat at sea, with some blacks in it from Virginia, and the alleged drowning of three of the blacks. His trial will come on at the Circuit Court in October.—*Baltimore Pat.*

Drowned. There were three persons drowned in this town yesterday.

An Irishman, whose name we have been unable to learn, was bathing with some companions, in the river, near the Lawrance Co's Mills, where he sunk. The rest ran up the bank to get a boat, but failed in rendering assistance. An immense number, estimated at 500 of his countrymen, gathered to assist in bearing the body home, when it had been recovered.

A boy and girl of Irish extraction, were on a plank, floating upon the river above the dam, down which they were precipitated and drowned.—*Lowell Journal.*

Franklin County, Mass.—Mr. Frost, the successful temperance agent, has just completed an agency of 60 days in Franklin County, in which time he visited 23 towns, containing 27,000 inhabitants. He held his closing meeting at Greenfield on the 30th ult. He reported,

That there are at this time in the county 25 temperance societies; that 18 of them were formed before he came into the county; that 2143 persons have signed the temperance pledge since he commenced his labours; that the whole number in all the temperance societies in this county is now 7829.

In view of the amount of population, and the extent of territory they occupy, I am happy to be able to say, that in no place which I have visited, have I witnessed a more rapid advance in the cause of temperance

I verily believe that the county at this moment is better prepared for the temperance movement than it ever was before. It is most devoutly to be wished that the friends of temperance would husband well the interest already excited, and never grow weary in well-doing—until there will be no occasion to lament, that cider-brandy distilleries send out their pestiferous vapours in almost every town in the county.

Temperance in Berkshire.—We are allowed to copy a portion of a letter from Mr. Hildreth, the Agent of the Massachusetts Temperance Society, which we hasten to lay before our readers. We regret to say it will be seen from its perusal that the Temperance cause is not so far advanced in some parts of this State as the friends of Temperance would wish

"I purpose to close my labors in this quarter, for the present in the course of a few days. It is so busy a season now, that people in the country cannot with any convenience attend meetings except on the Sabbath. Haying time is moreover an unfavorable season, for persuading farmers to leave off the use and supply of ardent spirit. The kegs are already filled—the men are engaged—and it would be a very unexpected if not a cruel thing to cut off the cider brandy tap in the hottest of the weather. Cold water would be in danger of congealing the whole operation of making hay.

There are great numbers of farmers, however, in the County of Berkshire, who have no need to learn, that hay can be made—and made well without ardent spirit. They have tried the experiment, and they have found to their entire satisfaction, and to their great joy too, that grass can be cut as fast, and quite as handsomely—that it can be spread as fast, and quite as well—that it can be raked and rolled up—and gathered into the barn, as fast, after it is dried, and in a manner quite as neat and workmanlike, without ardent spirit, as with it. Still there is much, very much to be done, not only among farmers, but among people of other pursuits, for the promotion of Temperance. I find that the reform is rather on the advance in this village—and stands better than it did when I was here in May, but so long as three stores and two tavern keep the poison for sale in a village of a little more than . thousand people, *one of the dealers being himself a County Commissioner*, it will not be strange, if the progress of the reform here should be slow.

I have again visited C. but without success. I am in hopes to have an opportunity to visit another part of the town, where I understand, the state of feeling is better. C. is a wealthy town. The soil is, in general, excellent. The farmers are mostly engaged in making butter and cheese—though considerable quantities of grain are raised, and considerable is done at wool-growing. Some of the farmers use no ardent spirit themselves, and provide none for their men—but cider brandy, rum, or whiskey, are generally used as a drink—and the temperance reform is in a very backward state—Temperance Societies are in low repute. The "aged Elder of four score," who has long controlled the public mind in this town, is wholly opposed to Temperance Societies, and is himself a "temperate drinker." I have recently learned one reason why my visit there in May was so inconsiderable. The Elder had been requested to give notice on the Sabbath, of the temperance meeting to be held next day. This he neglected to do. After public worship was ended, he called on one of his parishioners it is said, and told him he had been requested to give notice of a Temperance meeting, but concluded not to do any thing about it;—he purchased of this parishioner, or of another near by, a bottle of rum and returned home! The opinions and example of the Elder have doubtless more weight in the town of C. than those of any other man living. I am happy to learn, however, that the old gentleman's purchasing rum on the Sabbath, to carry home with him on his return from the house of God, is not regarded as quite decent by all the people of C., and that on the whole, it is thought, will help rather than hinder the progress of the reform.—*Mer. Journal.*

Sufferings of the Colored People.—The weight of personal calamity kas fallen upon our poor, defenceless colored people. The most brutal language had been employed concerning them in some of the daily papers. Indeed the whole affair must be regarded as an ebullition of that base negro-hatred which is often seen in low bred and narrow souls, high and low. Yet we rejoice to see a sympathy now rising in their behalf, which we trust will redress their wrongs. The following humane proposal is from the Evening Post, almost the only paper in the city that uniformly tried to cool the heat of popular excitement. Other papers have seconded the proposal.

"We would recommend, also, that a subscription be immediately set on foot, to idemnify those poor black persons whose property has been destroyed during the late riots, and to restore their churches to as good a condition as they were before they were desecrated by the sacrilegious violence of the mob. The Daily Advertiser estimates that the total amount of property destroyed is not less than twenty thousand dollars. Seven churches have been attacked, and all more or less injured; twenty private houses have been stript, and as many poor families of black people have had their property destroyed. Many black persons were obliged to remove their furniture and other effects, and seek safety in flight. The conduct of the black population generally, throughout these disorders, has been of the most exemplary kind."—*N. Y. Evangelist.*

We learn that part of the walls of the Baptist meeting house in New Brunswick, N. J., fell down on Saturday, 12th inst. The roof had been removed to have the walls raised, and while several persons, among whom we understand, was the clergyman, were on the scaffolding, the whole gave way, and scaffolding, masonry and men came to the ground. No lives, we are happy to state, were lost. The loss to the society will be severely felt, as extraordinary exertions had been recently made to raise funds for the repairs and additions to the church.—*U. S. Gaz.*

Serious Accident.—As Mr. Ray, a young man, was driving one of Mr. Hayward's heavy wagons with six horses, in Winchendon, on Sunday week, a light wagon, with two boys and a young woman, Miss Elizabeth Goodspeed, attempted to pass him Mr. R. being on his wagon, had no notice of the attempt, until he observed that the horse had been frightened, probably by the canvass top, and by running on a bank had overturned the wagon. Mr. Ray instantly stopped his team, and found the young woman directly between the wheels, her neck and jaws confined by the hind wheels. By backing the team, she was taken up, and seemed to be sensible, but in a moment the blood flew from her mouth, and she swooned away. Medical assistance was obtained in a few minutes, but nothing could save her. One of the boys received a trifling injury.—*Keene (N. H.) Centinel.*

James Hunter, Esq. formerly one of the Editors and proprietors of the Albany Daily Advertiser, died the day before yesterday. He was ill but half an hour, and died in the store of Mr. Lyons, in Pearl street in that city, on his way home, being unable to proceed further.

Death by Drowning.—We learn from one of the Gettysburg papers that information has been received there of the accidental death of the Rev. J. Herbst. late of that Borough. He was on board a steam-boat, on his return from Cincinnati, whither he had been on a visit, and was lost overboard on the 4th inst., about a day's run above that city and before assistance could be rendered, was drowned.

Drowned.—Two boys, sons of Mr. John Hedge, and Mr. Sears, aged 13 and 14 years, were drowned on the 11th inst. They had been out a fishing in the forenoon, and landing at low water, left their boat on the flats and went to the neighboring houses to sell their mackerel. On their return they found the tide had risen several feet, and in attempting to wade to the boat were drowned.—*Barnstable Journal.*

The Convention of Judges in Georgia have sustained the bills of injunction granted by a single Judge, in behalf of the Cherokee Indians, to prevent intrusion upon their rights of occupancy, and quiet them in their possessions. The legal form was on a demurrer, which was everruled, and the injunction accordingly stands. The Convention of Judges is, we believe, the highest State Court.

A Mormon Battle.—A letter has been received by a gentleman in this neighborhood, direct from Missouri, stating that a body of well armed Mormons, led on by their great prophet, Joe Smith, lately attempted to cross the river into Jackson county. A party of the citizens of Jackson county opposed their crossing, and a battle ensued, in which Joe Smith was wounded in the leg, and the Mormons obliged to retreat; that Joe Smith's limb was amputated, but he died three days after the operation.—*Chardon (Ohio) Spectator, July 21.*

Banks.—The National Intelligencer contains a general abstract of the number and situation of the State Banks in the several States and Territories of the Union, compiled from returns made in the years 1833 and 1834 to the Legislatures of the several States, and from estimates;—together with statements of the number of banks, and the amount of capital authorized since the said returns were made out—From this it appears that the number of State Banks is as follows:—Alabama, 5; Connecticut, 21; Georgia, 13; Kentucky, 3; Louisiana, 10; Delaware, 7; Massachusetts, 102; Maine, 29; Maryland, 8; Mississippi, 3; New Jersey, 26; New York, 78; North-Carolina, 3; South Carolina, 7; New Hampshire, 22; Ohio, 20; Pennsylvania, 41, Rhode Island, 51; Tennessee, 3; Virginia, 4; Vermont, 17; District of Columbia, 8; Florida, 6; Michigan, 5;—total, 506, with a capital of $170,123,792 12 paid in. Banks chartered, but not in operation when the above returns were made, 43, with a capital of $30,200,000. Total banking capital, authorized and paid in, $200,323,792 12. Notes in circulation, $77,738,782 82. Specie and Specie funds on hand, $17,081,704 65.

The workmen are busily engaged in constructing Mr. Durant's amphitheatre on the vacant lands west of Charles street at the bottom of the Common, near the Western Avenue. The enclosure is 140 feet square, and is to be surrounded by a strong and close fence on each side, fifteen or twenty feet high.—Rows of seats will be arranged around the amphitheatre sufficient to accommodate some thousands of spectators, but a large space will be left in the centre for the purpose of inflating the balloon. Mr. Durant is expected to return to-day (Tuesday) from N. York with his apparatus.—*Journal.*

The Tennessee papers give the most flattering accounts of the growing crops of cotton and corn.

New Invention in the Straw Hat Manufacture.—We understand that Messrs. J. and A. Muir, straw hat-manufacturers, Greenock, are manufacturing straw in the hand-loom, by the common process of weaving. The beauty and simplicity of the process has been greatly admired by those who have seen it, and the invention will entirely supersede, in a very short time, the plaiting of straw for the manufacturing of ladies' straw bonnets. The straw bonnets in the ensuing season, by this invention, will exhibit an endless variety of figures.—*Glasgow Chronicle.*

Gas in New Orleans.—Mr. James H. Caldwain has introduced into New Orleans light by Gas. The Louisiana Advertiser, in making an estimate of the subject, says—The manufacture of gas would consume, suppose the whole city to be lighted, 300,000 barrels of Pittsburgh coal, which after making gas for the supply of 30,000 lamps, would leave 400,000 barrels of coke, to serve steamboats, locomotives, kitchens, &c. Already Mr. C. has upwards of two miles of pipe laid, the buildings are up, already to be slated, and the most difficult part of the work, called the Tank and Gasometer, are under way. The tank is the most extraordinary work ever seen in this country. It is of cast iron, and measures 51 feet diameter; it is in itself, a very large building, and worthy the attention of the mechanic and the curious. It will contain 147,000 gallons of water.

Violent Tornado.—The season in various parts of the country for a few months has been very prolific in tornadoes. The N. H. Courier relates that one happened at Meredith on Tuesday last, more violent than had ever before been witnessed by the inhabitants of that place. It struck the high land after crossing Sobastan Bay and seemed to carry every thing before it! demolishing fences, shattering timbers, stakes and boards, carrying them into the air like dust, and darkening the heavens with them. Stakes, firmly driven into the ground, were drawn from their places with the greatest ease; trees that were not firmly rooted, were upturned by the roots, while others, deeply rooted, were broken off even with the ground, and others of strong trunks were trimmed of their limbs and shattered to pieces. The scattered fragments of trees and fences lay thick in every direction. It proceeded thus until it fell aboard of Mr. Samuel Crockett's buildings, which it handled very unceremoniously; demolishing a large shed, carrying a number of boards from the roof of his dwelling house, which it strewed in splinters about his premises. After this attack, it seemed to lose its force in some measure, but still retaining enough of violence to prostrate a large number of apple trees as it passed on, crossing the Little Bay, where it died away enough to become harmless. Its width was not more than from 10 to 30 rods, and its length, where it did damage, but about one mile; but its violence was exceedingly great.—*Merc. Journal.*

Hon. Benjamin Franklin Deming, Representative of the Fifth Congressional District, Vermont, died at Saratoga Springs on the 11th inst. on his return from Washington. He had been labouring under severe indisposition almost from the commencement of the session.—*Ib*

The New York Enquirer says, "It is supposed by many, that there is a negotiation pending between the U. S. and Mexico, for the purchase of Texas." The U. States imports from the Mexican Republic already amount to $4,000,000, and the exports to 3,080,000.—*Merc. Journal.*

Rev. Dr. Dana, of Newburyport, is to deliver an address at the bi-centennial anniversary of the settlement of Ipswich, on the 14th of August. Hon. Mr. Choate's address to be delivered on the same day.—*Ib.*

Mr. J. W. Ingraham, well known in Boston, has just published, at Buffalo, A Manual, for the use of Visiters to the Falls of Niagara, which contains useful directions, as well as interesting descriptions.

Fire.—We understand that the Hatter's Shop at Needham, near Dedham, belonging to Elisha Lyon, was burned to the ground on Saturday night last.

Mr. Van Buren arrived in Philadelphia on Friday from Baltimore and proceeded to N. York on the following day.

It seems by a paper from the National, that the government of Louis Philippe made an effort to obtain possession of certain important manuscripts left by Lafayette, under the pretence of searching for the correspondence of the interdicted republican journals. The search took place at the house of an M. Carrell, to which, it is said the papers have been removed. It was, however, fruitless. They are said to contain important secrets relative to the late events in France.—*N. Y. Commercial.*

There was a very severe storm of wind and rain in the neigborhood of St. Martinsville, La. on the 21st ult. It continued during the whole day, and did great injury to the growing corn, besides demolishing buildings and fences. The sugar cane being small, escaped injury. The steam boat Attakappas, belonging to a gentleman of that parish, was lost in the Grand Lake, during the storm.

The proper authorities have given notice that hereafter the gates of the Mount Auburn Cemetry will be closed on the Sabbath to all persons except proprietors and their families, and friends. This regulation has become necessary in consequence of the injury done the trees, &c. by inconsiderate visitors, during the absence of the superintendent.

A violent tornado was experienced at Meredith (N. H.) on Tuesday last, by which trees were torn up by the roots, fences destryoed, &c. &c. Its width was not more than from 10 to 30 rods, and its length, where it did damage, was about one mile; but its violence was exceedingly great.

Upwards of 34,000 passengers have been transported over the B. and W. Railroad, to the present time, since the 1st of April—the receipts for that period have been rising $9,000.

The Hon. Messrs. Van Buren and Cambreleng arrived in New York on Saturday evening from the South.

Shocking Occurrence.—The Norfolk Herald gives the details of a tragic occurrence which took place in the town of Hampton, Va., on Wednesday last, and which resulted in the death of Thomas B. Allen, Esq, of York County, Va., in the recontre with Major John B. Cooper, of Hampton, in which the latter drew a pistol and shot the former through the heart, who expired in three minutes after.

New Orleans is now the highest market for flour in the U. States. At the last dates the price was $7,50 per brl. Last winter N. Orleans was the lowest seaboard market in the country. Great quantities of flour were exported thence coastwise and to foreign ports at $3,25. Some of it was sold in this market sweet and good at $3,75.—*N. Y. J. Com.*

About thirty miles below New Albany, Indiana, the steamboat Arkansas, coming up, run into the Planter going down, by which the latter was so much injured, that she sunk immediately. Her cargo, to the amount of $12,050, was insured by some office in Louisville.

Park Hotel.—The corner stone of Mr. Astor's Hotel in Broadway, was laid on Friday morning, the 4th inst. with the usual ceremonies. The following are the dimensions of this immense edifice. It is on the westerly side of Broadway, opposite the southern extremity of the Park, on which street its length is 201 feet from Barclay to Vesey. In breadth it will reach westwardly on Barclay street 146 feet 6 inches and on Vesey 154 feet. In the centre will be a Court Yard of 105 long, by 76 broad. It will be six stories high, measuring 77 feet to the top of the cornice. The three fronts will be built of *blue Quincy granite.* It will contain about 320 apartments in all, of which 270 are designed for lodging rooms, and the remainder chiefly for parlors. The cost will probably be from two hundred and sixty, to three hundred thousand dollars.

There are about 450 different trades carried on in London. The shoemakers are the most numerous class, and the tailors next; the former, above twenty years of age, amounting to 16,502, and the latter to 14,552. The carpenters amount to 13,208, and if the cabinet-makers are included, to 19,629. The bakers, butchers, bricklayers, and blacksmiths come next, but they average little more than a third of those trades.

We understand, says the Hallowell, Maine, Advocate, that Mormonism has made considerable progress in several parts of Oxford County; and that in the town of Wilton, in this County, several respectable individuals have become converts and have received baptism.

David Conner, a native of Nova Scotia, and passenger on board of shooner Lucy Mary, from Provincetown, jumped overboard Sunday night, off Plymouth Light. He was recently of the fishing schooner William. He had made several attempts to drown himself, and was watched, but in an unguarded moment he jumped overboard. He was 29 years of age, and of temperate habits; it is supposed he was deranged at the time.—*Transcript.*

Vermont.—At a Convention held at Montpelier on the 9th inst. Horatio Seymour was nominated as a Whig candidate for Governor, and Robert Pierpont for Lt. Governor. Wm. C. Bradley has been nominated as the Jackson candidate for Governor. There will therefore, be three candidates before the people for that office at the next election.

Dictionary.—Messrs. Key & Biddle of Philadelphia, have published a pocket dictionary, from Todd's enlarged edition of Johnson's. It is printed and bound with much neatness, and in a very convenient form.

Rapid growth.—A pumpkin vine on the farm of Captain Harrington, Lexington, during forty-eight hours of the past week, grew *twenty-three* inches.

The Common Council of New York have purchased two acres of ground situated at the junction of Fulton and Jerolanon streets, opposite to Deflon's Tavern, as a site for the ir City Hall, for the sum of fifty thousand dollars.

NOTICE.

☞ The members of the Old Colony Baptist Ministers Meeting are hereby notified that their next meeting will be held at the dwelling house of Rev. Thomas Conant, at Plymouth on Tuesday, the 5th of August, at 1 o'clock, P. M. Bro. D. Dunbar is appointed to preach in the evening.

Middleboro', July 21, 1834. E. C. Messinger, *Sec'ry.*

MARRIED,

In this city, Mr. Milton A. Straw to Miss Eliza W. Tarbox; by Rev. Mr. Hague, Capt. Thomas Reed, jr. of Abington, to Miss Hannah Geyer.—Mr. Joseph Dickson to Miss Margaret Hicks; Mr. George W. Perrin to Miss Mary Z. Blaney.

In Lynnfield, Mr. Robert W. Sweetser of Roxbury, to Miss Caroline W. Bryant.

In Auburn, Oakland County, M. T. Mr. Arthur S. Sparhawk, formerly of Templeton, Ms. to Miss Avoline Chapin of Springfield, Ms.

In Savannah, Capt. Henry Parlaw of New Bedford, to Miss Ann Keys.

DIED,

In this city, Wm. Whitten, 39; Wm. Mc Laughlin, 28; Rebecca Moore, 23; Mary Freeman, 30;

Poetry.

The Sunrise Prayer Meeting.

Haste, the day dawns, haste away,
Join the band that loves to pray;
Sweet it is, and blest employ,
Full of comfort, rich in joy.

Haste, before the sun's full ray
Bids the twilight flee away;
Haste, and seek the Saviour's face,
Share his love and feel his grace.

Oh, my soul! 'tis good to be
In such blissful company;
Wouldst thou flee from every snare?
Hide thee in the house of prayer.

Jesus loves to meet his saints,
Loves to soothe their bitterest plaints;
Deigns to hear the humblest groan;
All our griefs he makes his own.

Oh then, rise, and haste away,
And with prayer begin the day;
Let it float on every breath:
Sweet in life, the calm of death.

Soon the voice of prayer shall die
In the rapt'rous song on high;
We shall shout on Canaan's shore,
Hallelujah, evermore. [*Cincinnati Journal.*

Parents' Department.

From Abbott's Religious Magazine.

LETTERS TO A MOTHER.

LETTER I.

My Dear Madam,—I have thought much upon the subject on which we conversed some time since; and feeling that it might be for our mutual assistance, to bring together the results of our experience in education, I have concluded to submit the following practical hints.

1. It is very important that a mutual confidence and full understanding exist between the parents, as to the mode of governing children. Spontaneous concurrence in any plan of operation, is not of course to be expected, where the views of the parents are at variance in regard to the principles or objects of education. But there may still, even then, be a *very full* understanding. There should be very frequent conversations, and so far as agreements can be carried, let it be well understood. Any disagreement, between the parents, as to management of the children, will soon be seen by them, and always produce worse effects than the worst plan of the two could possibly have done. Neither parents against the other, can well induce obedience, except when the child's inclinations fall in with it. The influence of difference in opinion and plan in parents, is so dreadful that it is best for parents, who do not agree, to be especially careful to discuss plans and principles,—agree where they can, yield where they can, and let as little of disagreement remain as possible Many a religious parent has supposed that, because the other parent did not agree on one point, there would be a difference on most others; but this is wrong. for they might, by consulting, *agree in most others*, and the religious plan of the one parent be left to be pursued and undisturbed. For instance, how easy (after coming to a perfect understanding) to act thus. Let a father talk to his children as follows; "Your mother is desirous that you should attend the Sabbath School, and her wishes are always to be obeyed; I wish you therefore to comply cheerfully, and in obeying her, you will best please me." On the other hand, the mother may thus be called upon. "My dear children, your father is desirous that you should, this evening, go to the sleigh-ride to which you were invited. I have feared that you will be exposed to temptations from mixing with the gay companions you will meet, who have no respect for religion, and who are hourly offending their God, without seeming to know or care for it. I wish you to cultivate other acquaintances, but your father is very desirous that you should be indulged, and go this evening. I fear for you, but he thinks your good principles will preserve you. You may go, and while you are enjoying yourselves, I shall pray that you may be preserved by Him, whose eye is always upon us."

This, it will be seen, would be the result of perfect confidence between the parents. The mother had previously stated her wish to the father, and had gained his assent concerning the Sabbath Schools; and although not interested in Sabbath Schools, he is helping forward her plan, because he feels the importance of obedience. On the other hand, the mother had endeavored to dissuade the father from giving his consent to the sleigh-ride, but in vain. Now, she must not suppose that he wishes the children an injury; he desires only their gratification, and having more confidence in their power to resist temptation, he views the amusement as an innocent one. It would no doubt be worse for them to stay at home, knowing that the mother conquered, and the father was disappointed, and favored them, than for them to go. The mother would lose her influence, and the father his respect.

But, suppose another case. The father wishes the children to attend a ball. The mother objects, and states that in conscience she cannot give her consent: will not the father give way when he remembers that his wife has yielded wherever she could. He knows that with him, it is not a matter of conscience, only he sees no objection, and would prefer it. The children apply of course to the father. "No, my children," he says, "your mother and I have concluded that it is best you should not go." But suppose the father in this case, to insist. The moral injury from attending a ball, would be nothing to the injury from the observed difference between the parents, and yet the Christian mother might feel it a case in which she could not assent, and must therefore leave the result with God. The cases I have mentioned are *differences*; they may very seldom occur, where the parents consult and plan together, even although their views might be very different. If children, however, find that a difference exists, they will be always testing it in some way or other. There is, perhaps, scarcely a greater evil in family government, than for a child to know that it can successfully appeal from one parent to the other; it is putting asunder what God has joined together.

2. Parents should be careful not to converse upon the faults of their children to others, when they are present. It should be wholly avoided. Children wish to have the good opinion of others, and it is discouraging to find their faults going before them. Especially should remarks upon their religious characters, be suppressed. For a parent to say to a visiter, before a child, "I am very sorry, but my child is not interested in religion," is a sure way to fasten that want of interest more strongly. Let the child take that responsibility on itself, and then it will be more likely to feel it.

3. If there is occasion to punish, let it be by confinement to a room where reflection can go on, and let it not be spoken of before strangers. Punishment should be exclusively a matter between the children and their parents.

It is important that parents should be very firm in requiring obedience, and to do this, they should be very careful what they require, but always insist upon compliance. The injunction should be reasonable, but always enforced. Obedience will soon become a habit. The struggle will be but short, and the result will be happy, though the contest may have cost the parent some tears. On the other hand, if the parent dislike to thwart the child, and therefore suffer it to disobey, the effect of this in after life, will cause the child a thousand fold of sorrow. A habit of opposition, a dislike to submission, has been formed in the child, by false kindness in the parents.

4. It is very important that parents take a lively interest in the pleasures and amusements, as well as other employments of their children. This will give them a great influence over them, and in their turn, they may expect their children to take more interest in what the parent desires. Children *must have their amusements*; it is natural, and to be demure and grave, would be unnatural. Let the parent cheerfully allow and encourage what he conscientiously can, and firmly refuse what he cannot. To allow a thing unwillingly, and then find fault when it is over, sours the temper, and alienate the affections. Gaiety may be innocent in children, and is to be expected; it is thoughtlessness that is to be discouraged, and that, rather by taking means to prevent it, than by scolding at it.

5. It is the influence of consistent moral and religious example on which, under God, the parent must depend, and prayer will water it, and God give it increase. Direct exhortation to immediate repentance and conversion may sometimes be blest, but more frequently will meet with opposition. The heart may be rendered more hardened, and religion look sorrowful, because always seen through the sorrows of the repentance which is demanded; and during this time, the moral influence is lost, the conversion not attained, and the children of pious parents often more opposed to piety, than many others. But let a moral influence from the parents' conduct be in exercise, and a moral character will be forming,—so let a religious influence be always put forth, calmly, and then the religious affections will be forming, religion itself will be respected, and the hope strengthened that the heart will be given to God. Let me say here, that family and private devotions, the Sabbath School, attending public worship with the parents, and sitting with them, have an important tendency to assist the parent in this prevailing influence. If we have reason to think that conversion and a religious character will grow out of anything we can do, it is out of this general influence. But it is tempting God, merely to preach up immediate repentance and conversion to children, and yet lose sight of the thousand opportunities for leading them to him.

Affectionately yours,

Address of a Child's departed Spirit to his Parents.

[We have been favored with the perusal and discretionary disposal of the following touching lines, by a distinguished member of the Assembly, to whom they were presented by a friend, on the late removal of his only son—a most promising boy, 8 years of age, who at that early period, not only gave indications of superior intellect, but satisfactory evidence of *experimental* piety. Many a parent's heart will throb in reading these lines, but joy and gratitude must predominate, when they recollect that the departed of their infant offspring are now angel winged and more than angel blessed.]—*Presbylerian.*

Kind parents! why those tears?
And why those bursting sighs?
No weeping here bedims
Your little ———'s eyes.

The shades of eve you know
Were hast'ning along,
When my freed spirit left
To soar the stars among.

Yet long before the night
Had drawn her veil around,
The home I left below,
A better had I found.

So rapidly the soul,
Unbodied, takes its flight,
That scarce earth's scenery fail'd
When Heaven's broke on my sight.

Did not you, mother, see
That bright celestial band
That smil'd and beckon'd me,
And held the inviting hand?

They let me stay a while
To hear my mother pray;
And see her close the eyes
And kiss the unconscious clay;

And then to Heaven we flew:
The cherubs led the way;
But my rapt spirit smil'd
As joyously as they.

Father! I never knew
'Twas such a place as this;
That Heaven you told me of
Was quite so full of bliss.

Oh! there is music here!
The softest, sweetest strains
Float constantly along
O'er those ethereal plains.

List, Mother! Father! list!
A harp to me is given,
And when I touch the strings,
'Tis heard all over Heaven.

And shall I tell you, who
Stood ready to embrace
Your little darling one
In this most glorious place?

'Twas Grand pa'a, honor'd name!
No more with age opprest,
Or toil,—for in this world
Are youth and endless rest.

Those hoary hairs no more
Stray o'er his furrow'd brow,
But locks of brightest hue
Adorn his temples now.

His trembling voice is chang'd;
The trace of earthly cares
Is banish'd from his cheek;
And God has wip'd his tears.

And, Mary! sister's here;
She has a cherub's wing,
C an reach their loftiest flights,
Their noblest anthems sing.

D ear parents! weep no more
For those you lov'd so well;
For glories here are ours,
And joys we may not tell.

Oh! live and serve the Lord,
The dear Redeemer love;
Then, when you've done with earth,
We'll welcome you above.

CHILDREN AT CHURCH.

Children should be made as comfortable as possible at church. They cannot comfortably sit long in one position, especially on seats made for persons of four times their size. We should never forget what "going to church" is to them. Let us be set on a table five feet high and four feet wide, with high walls before and behind us, for three or four hours (for time also is longer to them), without permission to see or ability to understand; certainly it would be poor comfort to tell us, after unspeakable fatigue and endurance, that we were so good we might go again in the afternoon. Children cannot keep from restlessness or slumber in such circumstances, and they should sometimes be lifted up, and laid down, and always kindly treated. If quite small, a few sugar plums may be taken to guard against a turn of crying. If they cannot be so seated on a little high and narrow bench as to look a little about them, they may be allowed to stand on the seat for a short time, and occasionally be held up to see a baptism, the organ, or the choir.

Some persons have thought it better to leave children at home, than to accustom them to hear important truths or solemn petitions without understanding them, lest they should contract a habit of indulging in wandering thoughts during divine service. But it must be remembered, that the habit of staying at home on the Sabbath is quite as dangerous, and that being treated as deficient in intelligence is one of the most effectual means for discouraging the use of our minds. We do not know what ideas a child may receive from the sight of a congregation employed in worship, the solemn sounds of hymns and anthems, or the few words and ceremonies whose meaning they may perceive or conjecture. We do know, however, that they are secure, for so much of their time, from the neglect or bad example of nurses and other persons whom they might see, and the unbecoming amusements to which they are apt to excite each other when left at home.—*Dwight's Father's Book.*

Varieties.

THE EDITORIAL CHAIR.

One reason of the low condition of the periodical press, is the want of an appropriate and thorough training on the part of the editors and conductors. The business is assumed, as school teaching and other important engagements are, casually, and for limited periods. There is no arrangement of duties, no careful inspection of the ground, no thoughtful and mature course of personal discipline accomplished or attempted. The editor may possess important resources, but without a particular training for his pursuit, his stock of ideas will be soon exhausted. This is one case for the marked superiority which is frequently manifested in the first numbers of our periodicals. The fountain soon becomes dry. But why should there not be a systematic preparatory discipline? Is not the subject sufficiently elevated and comprehensive? Is not the intellectual and moral renovation of the world a commanding motive? Think of the extent of the press. In the principal civilized countries of the world, there are at least *four thousand* periodical publications. Of this number about eleven hundred are in the United States. In Paris alone there are one hundred and seventy-six. Germany has nearly eight hundred. A single paper in Paris has had twenty thousand subscribers. Such men have been contributors to the periodical press as Chateaubriand, Malte Brun, Hoffman, Etienne, Benjamin Constant, Tissot, Cousin, and Jouy. The duties on the newspaper press in Great-Britain have amounted in a single year to nearly seven hundred thousand pounds sterling. Indeed, so great is the influence of the press, that it might well be exalted into a SCIENCE, having its own principles, laws, sphere of operation, and practical rules.

The primary knowledge required in an editor, is an acquaintance with Divine Revelation. All literature and science are to bow in allegiance to the written will of God. If the Bible does not exhibit the facts of science, it nevertheless inculcates that spirit of docility and teachableness without which no science can be pushed to its furthest researches. The principles of morals, and of social and political intercourse, the Bible does exhibit with great freedom and precision, and with striking illustration. In what book could the common newspaper editor find better landmarks to guide his course than in the Proverbs of Solomon, and in the sermon on the Mount? The Bible is not to be the text book of clergymen only, but of civil officers, political economists, and of the whole editorial corps. When the lawyer or the writer adduces the authority of God's word, they have no reason for apologizing, as if they were treading on forbidden ground. The influence of that volume is most assuredly to be diffused through every department of society. But how can this be done, if any portion of the public press abstain from all communion with its principles or its spirit?

Another department of knowledge with which editors ought to be acquainted is *history*; in its principles as well as in its details, in the connections of its events as well as the events themselves. History is not found in Smollett or Gordon, but in Hallam and Story. An editor must have resources, not only in illustrative facts, but in guiding principles, and in the hinges of events. He will thus be prepared to instruct his readers, to direct public opinion into the right channel, foresee what *ought* to be the condition of the public mind, and adapt all his writings accordingly. Many editors seem to have no object in view from year to year. They are driven about by varying currents, with no *intention* in their efforts, unless it be to put down a rival party or obnoxious candidate for public favor. In respect to the history of the United States, we give too great a prominence to mere military movements. We stop with the victory at Yorktown. The years from 1780 to 1811 seem to us devoid of interest, while in fact during those years, the very elements of society were in motion. Elliot's Journal, Hamilton's Speeches, the Federalist, the Secret Debates, are like Sybilline leaves, unknown except to the initiated. We magnify the excitements of the present year, as though we had never heard of Genet, of Jay's Treaty, and other subjects which shook this nation to its centre.

An accurate acquaintance with the condition of society in this country is of great importance, —a kind of knowledge which no person out of the country, and no travelling foreigner can posses. The exceedingly complicated organization of society and its delicate relations must be understood. Such terms as innovators, conservatives, aristocrats, lower classes, New-Englandmen, new and old school, are the signs of real and important ideas. The knowledge of these diversified divisions is to be acquired by the careful study of the principles of human nature as modified in this country.

We have no space to mention other branches of knowledge indispensable to the profession. It would not probably be advisable to institute a distinct school for editorial instruction. The best training which editors can have is acquired in our colleges. To this there ought to be a superadded course—the first as laying the foundation, the second as building the superstructure. Ought not provision to be made at our colleges, by scholarships, fellowships, or otherwise for the thorough professional education of the two or three thousand individuals who are to guide the press? A scholarship would afford the leisure for a dispassionate survey of the ground, for an estimate of the necessary qualifications, for a mutual understanding among all who are preparing to engage in similar pursuits, and thus the co-operation of a large number of men of the right principles, and of similar views, would be brought to bear with great force on the condition and prospects of the country. The difficulties which result from ambiguous language, unconciliatory temper, dissimilarity of birth, and political connections, might be in a considerable degree obviated. Appropriate libraries would be formed, various influences concentrated, and gradually a public opinion created, which could not fail to be attended with most gratifying results, on the science and profession of the press. The thoughtless assumption of an office involving such weighty responsibilities as the periodical instruction of five thousand or ten thousand human beings, is lamentable indeed.

[*Quarterly Observer.*

ELOQUENT REMONSTRANCE.

From Toller's Sermons.

"If a person were to come to me and say 'You had two of the kindest parents that ever nourished or loved a child, but your whole business seemed to be to slight them, and break, their hearts; and I really believe that your behaviour helped to bring their grey hairs with sorrow to the grave.' I think such a charge, if conscience told me there was foundation for it, would go through me like a dagger; I could hardly bear it. And yet, perhaps, to some here this charge comes home in a more just and aggravated sense, in regard to one greater, and kinder, and nearer, than the fondest and most affectionate parent that ever breathed. I mean Him who is the breath of your nostrils, the health of your countenance, and the life of your souls; to whom you owe the mercies of your birth, the tenderness of your parents, and all the blessings of your early days; I mean Him who sent you every penny you ever possessed, every morsel you ever eat, every garment you ever wore, every hour's rest you ever enjoyed, every friend that ever smiled upon you, and every agreeable sensation you ever felt. I mean Him who is constantly about your paths and your bed, has always been the guardian of your sleeping and your waking hours; who has been providentially with you, and blessed you through all the stages of life, all the changes of life, all the dangers of life, all the trials and sorrows of life, and is now throwing a thousand blessings from the inexhaustible storehouse of his goodness before you and around you. This is the Being I mean, who has sent you instructive parents, praying friends, faithful ministers, interesting providences, regular Sabbaths, and put into your hands the oracles of eternal truth and salvation. I mean Him, my friends whom you least like think of; I need not say Him whom you think to it the greatest hardship to serve—think it a drudgery and task to worship—think much of spending a quarter of an hour in his presence and converse—deem his duty a weariness. I mean Him whose enemy you are cherishing in your hearts, and giving to that enemy your time, and strength and powers, and privileges, and blessings. I mean Him! And, oh! do you then requite the Lord? Has he not been a Father to you? Well might he call upon the heavens and the earth to be desolate, because having thus nourished and brought up children they had rebelled against him."

From the Literary Enquirer.

Take back the Bowl.

Take back—take back this opious bowl!
For though it look so bright and clear,
There's death within it to the soul—
To all that's high and noble here.
Take back—take back the poisonous draught,
I dare not thus destroy my mind!
For though I oft have o'er it laughed,
It ever left a sting behind.
Take back—take back this fiendish drink,
It was not made for such as I;
And O, you cannot make me think
That I shall want it when I die.
O take it back!—I'd rather have
You plunge a dagger in my breast;
This would but lay me in the grave—
That robs me of eternal rest.

SUBLIME ILLUSTRATION.

From Toller's Sermons.

"There is one circumstance in reference to the sun that has for many years been very instructive and consolatory to my own mind, in connexion with my Maker, which I do not remember, through all these years, ever to have introduced, and which may yet be very suitably introduced now; and that is,—there is this great peculiarity in reference to the sun, that you cannot bear to look at it; you know that it exists; you are sensible of the importance of it to the world; you see its light, you feel its heat, are perpetually enjoying the beneficial effects of it;—but you cannot bear to look at the sun itself; if you were to make the attempt it would in a few moments dazzle and blind you; and it is the only object in nature that you cannot bear to look at; you can perceive and enjoy it only in its effects. It appears to me that, in this view, it is a most striking and unique image of its Maker. This is exactly our case mentally and spiritually with respect to God. We are as sure as we are of our own existence that there is a God. The heavens declare his glory.

'A thousand starry beauties there,
A thousand radiant marks appear,
Or boundless skill and power divine.'

We see him in the operations of his hand every where about us; converse with him in his providence and his word; perceive him in ten thousand beneficial influences; but we cannot bear to look directly at God. When we think of his essence, the essence of his nature, as never beginning to be, as every where present, we are confounded, overpowered, buried, and lost in our thoughts. Hence he himself says, 'My face shall not be seen:' 'No man can see my face and live;' 'Who can by searching find out God?' 'Who can find out the Almighty unto perfection?' Looking at the divine essence is gazing at the sun; we are soon blind; and I do think it literally true, that if it pleased God to let loose a full thought of his essence upon the human soul it would literally crush it, as completely as a globe of adamant if it were to fall upon the body would crush that. No created mind can bear a full thought of God."

The Young Lady's Choice.

Give me the man that's learned without pretence,
Bless'd with good nature and good sense;
Whose generous, open, understanding heart,
Disdains to act a mean, dissembling part.
Who, once from virtue's path hath never strayed,
Deceived a fair one, nor a friend betrayed.
Where virtue reigns with an unbounded sway,
Then sense and reason prompts one to obey.
Such be the man with whom I spend my life,
Or never let me own the name of wife.

Dean Swift's hatred of Foppery.

Dean Swift was a great enemy to extravagance in dress, and particularly to that destructive ostentation in the middling clases, which led them to make an appearance above their condition in life. Of his mode of reproving this folly in those persons for whom he had an esteem, the following instance has been recorded. When George Faulkner, the printer, returned from London, where he had been soliciting subscriptions for his edition of the Dean's Works, he went to pay his respects to him, dressed in a laced waistcoat, a bag wig and other fopperies. Swift received him with the same ceremonies as if he had been a stranger. "And pray sir," said he, "what are your commands with me?" "I thought it was my duty, sir," replied George, "to wait on you immediately on my arrival from London.—"Pray sir, who are you?" "George Faulkner, the printer, sir." You George Faulkner, the printer! why, you are the most impudent barefaced scoundrel, of an imposter. I have ever met with! George Faulkner, is a plain, sober citizen and would never trick himself out in lace and other fopperies. Get you gone, you rascal, or I will immediately send you to the house of Correction." Away went George as fast as he could, and having changed his dress he returned to the Deanery, where he was received with the greatest cordiality. "My friend, George," says the Dean, "I am glad to see you returned safe from London. Why here has been an impudent fellow with me just now dressed in a laced waistcoat, and he would fain pass himself off for you, but I soon sent him away with a flea in his ear."

THE SPECTACLES.--AN ANECDOTE.

In the church at ——— ———, the attention to religion had begun to revive, and neighborhood meetings for prayer were frequent and interesting. In the absence of the Minister, these meetings were conducted by the members, usually in the following manner: Some one would read a portion of the Scriptures, and offer such remarks as he considered appropriate—he would then select and read a hymn, which all would join in singing; and when he had led in prayer he would hand the books to a Christian brother, with the request that he might continue the meeting with similar exercises. At one of these meetings there was an Elder who had never been known to pray in public—and as the books were handed to him, he apologized for not taking his turn in conducting the meeting, by saying that *he had left his spectacles at home.* The books were then passed to another who after reading and singing, said "let us pray." And as they knelt he turned to the Elder, who had forgotten to bring with him his glasses, and asked him to lead in prayer.—It was an unexpected request, and made at such a time, and under such circumstances, and in such a manner as to prevent him from offering any excuse. After a slight hesitation, he commenced, and addressed a fervent and appropriate prayer to the throne of grace. But the Elder was never known to forget his spectacles after this incident. He could read, and sing, and pray—His tongue was loosed, and his heart enlarged—and he became an Elder, not in *name* merely, as he had formerly been, but in *deed*, comforting the afflicted, and guiding inquirers, and warning the impenitent, and presenting a living testimony in his example to the efficacy of the grace of God. The application of this anecdote to a multitude of other cases, in which apologies or excuses are offered for the neglect of duty, is easy. But when the moral vision is rendered clear by a living faith, there will be a readiness to engage in every good word and work, and those duties will be performed with pleasure which were once studiously avoided.

STEAM AND MACHINERY.—The estimated number of looms propelled by water and steam power in the United Kingdom, including those in preparation for working previous to the stagnation, & as near as any calculation can be made, is 58,000. The average produce, taking it at 32 square yards a day, makes 1,254,000, or 1,741 yards a minute; weekly, 7,524,000; monthly, 31,300,000; yearly, 376,200,000. Allowing to each person six yards for yearly consumption, will supply 62,700,000, and will cover 62,700 acres of ground, and in length would extend 213,750 miles, and reach across the Atlantic Ocean 71 times.—*London Patriot.*

LEAD MINES.—No lead mines in the world are supposed to be richer or more abundant than those of Missouri, on the borders of the Mississippi. The ore is often found within two feet of the surface of the ground, in detached masses, weighing from one to eighteen hundred pounds. The annual produce is calculated to be three millions of pounds.

[*Family Lyceum.*

ROTTEN STONE.—This useful article, of so much importance to the workers in metals, and in housekeeping, where knives, forks and brasses are to be kept in a proper condition, is found in West Springfield, Mass., and at South Hadley. The importation of rotten stone might be wholly dispensed with were any pains taken to introduce the native polishing dust into market. [*Ib.*

SPEED.—Several gentlemen left Philadelphia and New York simultaneously, at 4 o'clock, A. M. and each party spent three hours in each city, on the 4th of July, and returned to their respective homes before dark. This unprecedented exploit was performed over the Camden and Amboy rail road, to and from Amboy.

NOTICES.

Boston Baptist Association.

Framingham, June 30, 1834.

DEAR BROTHER,—I am authorized by the people of my charge to say, The Boston Baptist Association is affectionately invited to hold their next anniversary with us on the third Wednesday of September next. A committee of Arrangements will receive the Ministers and Delegates at the Meeting-house, and furnish them with the best accommodations in our power. That the season may be solemn and profitable to all who may attend, shall, in the mean while, be our earnest prayer. With much affection, yours, &c. C. TRAIN.
Rev. HENRY JACKSON.

In compliance with the above invitation, the next session of the Boston Baptist Association will be held in the Meeting house of the Baptist Church in Framingham.

In behalf of the Association,
DANIEL SHARP,
HENRY JACKSON, } *Committee.*
EBENEZER NELSON,
July 14.

Meeting of the Board of Mass. Baptist Convention.

This body will hold its next quarterly session at the residence of the subscriber in Dudley (near the centre) on Tuesday, August 5, at 4 o'clock, P. M. ABIAL FISHER, *Sec'ry.*
Dudley, July 10, 1834.

Ministers' Meeting in Worcester and Vicinity.

The next meeting of this body will be attended at the house of Rev. Abial Fisher in Dudley, August 6, at 10 o'clock, A. M. *July* 10, 1834.

AIDS TO CHRISTIANITY.—Rev. Dr. Going the editor of the New-York Baptist Repository, makes the following remarks on West and Gambier, in his paper of July 4.

We have received from the publisher, James Loring, of Boston, two works, which for their importance demand more than the passing notice which we are able to give them.

One of them is, OBSERVATIONS ON THE HISTORY AND EVIDENCES OF THE RESURRECTION OF JESUS CHRIST. BY GILBERT WEST, ESQ. This work has been nearly a century before the public, and its character fully established. It evinces talent, candor, and patient investigation; and is itself a masterly specimen of ratiocination, directed to an important object, and with the happiest success.

Among its many recommendations is, that it is the voluntary offering of a layman upon the altar of Christianity; a circumstance which we hope, in even the present priest-suspecting age, will secure the perusal of the present edition by some who might disregard the many able defences of religion by its accredited ministers, from the imputation that they may be officially interested.

We have long considered Mr. West's work highly valuable as exhibiting a most satisfactory harmony of the several evangelical histories of the resurrection and as rightly urging the fact of the resurrection of Jesus to evince the truth of the Bible, and of course, placing the seal of heaven on that record which is the charter of eternal life. The consideration that we have fresh in recollection several instances, in some of which, the perusal of the work on our recommendation has afforded satisfaction to perplexed believers, and in others, fortunately cured a tendency to scepticism, and produced a strong conviction of the truth of revelation, induces us to rejoice at its republication in so inviting a form, and wish its wide circulation.

Another work from the same press, is, "A Guide to the Study of Moral Evidence, or that species of Reasoning which relates to matters of Fact and Practice. By Rev. James Edward Gambier." This is an English work republished, and to this edition there are copious notes, applying the principles of the science to the Divine origin of the Christian religion, by Rev. J. A. Warne, of Brookline, Mass., and to the whole there is prefixed an introductory Essay on Moral Reasoning, by Rev. Wm. Hague, A.M. Boston.

The Treatise itself, notwithstanding the modest pretensions of its author, is, in our opinion, altogether the best work on this important subject yet before the public. Though much has been done, with various degrees of success, to aid in forming a habit of reasoning correctly, these attempts have been almost exclusively "devoted to the subjects of pure science, and abstract truths, or the necessary relations of ideas." It is lamentable to see how imperfectly the principles of reasoning have been applied to practical subjects. A few hints, indeed, of inestimable value, may be gathered from Locke, and some other writers of eminence. And our own experience is in accordance with the testimony of many others, that Watts's Improvement of the Mind contains better rules for the conduct of life, than any other author. Still such a work as the present was a desideratum. And though the subject is by no means exhausted, and it is to be hoped that other talented men will turn their attention to this important department of human inquiry, we are fully of opinion that Mr. Gambier has performed a valuable service to the community in the preparation of this work. It may not inaptly be denominated a Manual of Moral Reasoning.

Valuable, however, as the work is by itself, it needed, at the same time, illustration showing the manner of its practical application to the great business of human existence. This has been admirably accomplished in the copious notes of Warne, the editor of this edition, in reference to the credibility of the Christian religion—vastly the most important question which can be made the subject of human inquiry. It can hardly fail to occur to the careful reader, that other illustrations of the value of moral evidence may be made, which "come home to men's bosoms and business" in the present life; and it may be hoped that the attentive study of this little volume will give direction to his speculations, and thus favorably influence his practical judgment. These notes will be found to constitute a valuable part of the volume.

The Essay of Mr. Hague forms a happy introduction to the original work. It contains an able analysis of moral reasoning, and is well adapted to recommend to all, and especially to the young, who are most deeply interested in it, the study of this important branch of moral science. At the same time it constitutes, when taken by itself, a tract of no ordinary excellence.

While we strongly recommend this work to general perusal, we especially advise the young to study it with attention. And we take the liberty of suggesting the expediency of its adoption in our higher seminaries, as well adapted to supply a desideratum, which would have been more deplored, if it had been duly considered. July 18

COMPREHENSIVE COMMENTARY.—The first volume of the above work is just published, and embraces the four Evangelists. Individuals or companies in the country, who are desirous of obtaining their copies before the Agent has an opportunity of visiting them, will be supplied on application to FORD & DAMRELL, at the office of the Mercantile Journal, corner of State street and Wilson's Lane, Boston, where subscriptions will be received. Orders from the country post-paid, enclosing cash, will be promptly and faithfully executed. is3t July 18

Mass. Sabbath School Union's Depository,
47, Cornhill, Boston.
CALEB B. SHUTE, AGENT.

THE Massachusetts Sabbath School Union, keep constantly for sale, at their Depository, a large and valuable assortment of Sabbath School Books, approved by every evangelical denomination of Christians, and sold to Depositories, Societies and Schools, at the lowest prices. Among these are the following—

MASSACHUSETTS SABBATH SCHOOL UNION'S PUBLICATIONS.

Divinity of Christ; Tour among the Karens; Sophia Alden; Memoir of Mrs. Myra W. Allen; Time, the Price of Wisdom; State of the World at the Birth of Christ; History of Intemperance; History of Lying; Maria Catharine, or the Adopted Daughter; Memoir of the Rev. Samuel Davies; Claims of the Africans; Memoir of Charles Pond; Cannibals, or Sketch of New Zealand; Authentic Obituaries; Merrill's Harmony of Kings and Prophets; Hugh Clifford—or Prospective Missions on the N. W. Coast; Conversations on the Bible; Memoir of John Arch, a Cherokee Young Man; History of the American Tract Society; History of the Pilgrims—or a Grandfather's Story; An Epitome of the Evidences of Christianity; Naval Chaplain; History of the American Bible Society; Conversations on the Bombay Mission; do on the Sandwich Islands Mission; do on the Choctaw Mission; do on the Mackinaw and Green Bay Indian Missions; Letters and Conversations on the Ceylon Mission; do do on the Cherokee Mission; do do on the Seneca, Tuscarora, and Cataraugus Indian Missions; do do on the Chickasaw and Osage Missions; History of James Mitchell; Philip Everhard—or History of Baptist Indian Missions in America; History of American Baptist African and Haytien Missions; History of Hayti; Conversations on the Burman Mission; Map of Palestine; Fiske's and Abbott's Bible Class Book, Nos. 1, 2 and 3; Maternal Instruction—or, Mrs. Murray and her Children; Memoir of Seth Burroughs; Juvenile Memoirs; Parent's Monitor and Teacher's Assistant, 2 vols; Select Memoirs of Pious Individuals 2 vols; do do 2 vols in 1; Sabbath School Treasury, 5 vols; Short Account of Robert Cutts Whidden, by a Sister; Louisa Ralston—or, What can I do for the Heathen? Class Papers.

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☞The Publications of the Baptist General Tract Society, American Tract Society; and Revival Tract Society, for sale at the Depository.

☞A great variety of Bibles, Hymn Books, Testaments, Question Books, Infant School Cards, Catechisms, Helps for S. S. Teachers, &c. constantly on hand. July 4

THE COMPREHENSIVE COMMENTARY.—The first volume, edited by Rev. William Jenks, D. D. being Matthew, Mark, Luke and John, is expected to be ready for subscribers during the ensuing week. The subscribers will be waited on as fast as possible. Those who have changed their residence since subscribing, are requested to make it known, by addressing a line to the agent, and all persons who wish to obtain the work, and have not yet subscribed, are respectfully invited to send their names, through the Post Office, to J. E. FULLER, Agent.
June 27 tf

T. GILBERT & CO. 402, Washington-street, continue to manufacture PIANO FORTES with all the latest improvements, and would hope, that as they employ no apprentices, but experienced workmen only, and devote their own personal attention to every department, that they shall continue to receive the patronage that they earnestly strive to deserve.
N. B. Orders for tuning Piano Fortes and Organs either in the city or country, executed by faithful and experienced workmen. tf June 27

NEW SABBATH SCHOOL BOOKS.—Just received and for sale by JAMES LORING, No. 132, Washington-st.
Hebrew Customs, or the Missionary's Return; Ellen Carrol, a narrative; The Sisters; Charles Clifford; Life of Daniel; Abyssinia Missions; Life of Columba, the Apostle of Scotland; Sherwood's Victoria.
As ABOVE—Rowland Hill's Memoirs; Leigh Richmond's Domestic Portraiture; Isabella Graham's Life; Memoirs of George Burder; Graham's Test of Truth, containing an account of her own conversation.
July 11

FANCY BOOK AND JOB PRINTING OFFICE.—SAMUEL N. DICKINSON will execute with neatness and despatch, at 52 Washington street,

Attorneys' Blanks, of every description, (for which he has type expressly adapted.) **Bank Checks. Bills of Lading. Billets. Blank Notes. By-Laws** for **Fire** and other **Societies. Business and Visiting Cards,** on plain surface, plain enamel, or gold bordered enamel patterns. **Catalogues. Certificates of Stock. Circulars. Commercial Blanks** of all kinds. **Dealers filling-out Bills. Labels,** (for which paper of a peculiar kind can be furnished.) **Notifications. Note and Bill Books. Pamphlets. Policies of Insurance. Post Bills, Stage Bills,** with Cuts. **Shop Bills,** with or without borders. **Show Bills,** in fancy inks. **Bills,** etc. etc. etc.

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INSTRUMENTS FOR SALE.—The subscriber offers for sale one double Bass Viol and Case. It is in good order and is considered a first rate instrument. Also, one Bassoon. Any person wishing to purchase either of the above instruments will do well to call and examine them, as they will be sold very low.
THOMAS HASKELL, Sexton, No. 72, Salem-st.
June 6 tf

O. M. VINTON, Confectioner, prepares all kinds of Jellies, Bluemonge, Preserves, Cordials, Ice Creams, &c. &c. He has also a large assortment of fresh Pastery, Cakes, &c. every morning at 9 o'clock.
☞All orders will be furnished in the best style at short notice; and orders from the country will be punctually attended to.
BRIDE'S CAKE, constantly on hand, at No. 51, Court-street, a few doors from Washington-street.
ap 18 tf

E. T. COOLIDGE,
TEACHER OF THE
ORGAN AND PIANO FORTE,
No. 6, West Cedar street,
(between Chesnut and Mt. Vernon streets.)
References. { Messrs. L. MASON, G. J. WEBB, J. CHICKERING, } tf May 31

NEW BOOKS.—Just received and for sale by PERKINS, MARVIN & Co. 114 Washington street, Boston.
History of Ipswich, Essex, and Hamilton. By Joseph B. Felt.
Remarks on the Classical Education of Boys. By a Teacher.
The Æsculapian Tablet of the nineteenth century. By Sylvester Graham.
Public Lec